

17
APOSTOLICALL
BAPTISME:

OR,
A SOBER REJOINDER,

TO A TREATISE
Written by Mr. THOMAS BLAKE;

INTITULED,
Infants Baptisme freed from Antichristianisme.

In answer to a Book written by CH. BLACKWOOD;

CALLED,
The Storming of Antichrist.

Written by CH. BLACKWOOD.

MARK. 8. 38.

Whosoever shall be ashamed of me, or of my words, in this adulterous and sinfull generation; of him shall the Son of man be ashamed.

HEB. 3. 5, 6.

MOSES was faithfull in all his house as a servant, CHRIST as a Son.

ESA. 29. 13, 14.

Their fear towards me, is taught by the precepts of men; therefore the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

Jan: 13th

LONDON,

Printed in the Year, 1645.

B A P T I S T APOSTOLICAL

A SOBER REJOINDER

TO A TREATISE
 Written by Mr. THOMAS BLAKE

IN ANSWER TO A BOOK WRITTEN BY CH. BLACKWOOD

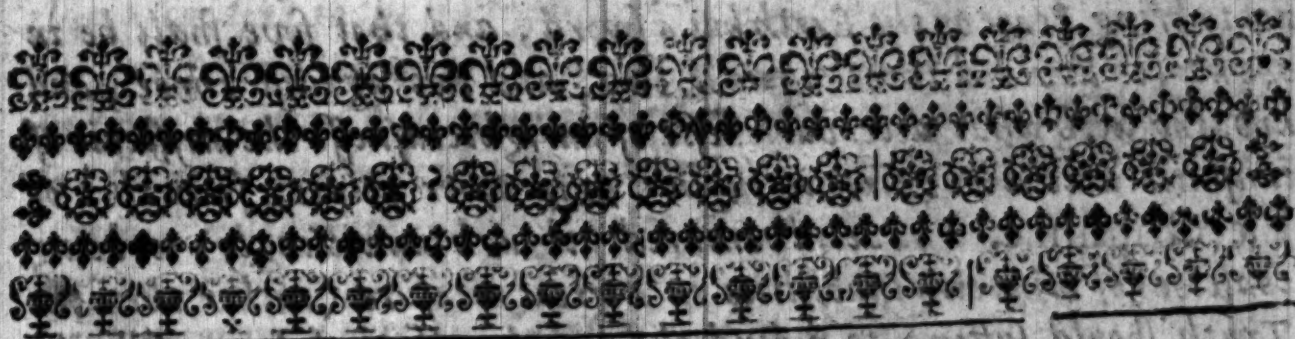


THE STAMING OF

Written by CH. BLACKWOOD

Whosoever shall be ashamed of me, or of my words, in this present generation, I will be ashamed of him in the generation to come.
 MAT. 23. 31.
 Their fear towards me, is taught by the pieces of money, therefore the wisdom of their wife men shall perill, and the understanding of their prudent men shall be hid.
 ISA. 29. 13, 14.
 Moses was faithful in all his house as servant, CHRIST AS A SON.
 ISA. 42. 1.

LONDON
 Printed in the Year 1645.



TO THE G O D L Y R E A D E R.



*I was well said by a Learned man; That there
is nothing more to be admired more to be la-
mented; then the private contentions, passio-
nate dissentes, the personall hatred, and the
perpetuall warre, massacres and murther for
Religion, amongst Christians. the discourse
whenceof hath so occupied the world, that it hath
well near driven the practice out of it: and
therefore it may be thought, that to enter any further into disputes
about Religion, may be but to adde fuel to that fire that burnes hot
enough.*

Rauleighs
Preface
to the Hi-
story of
the world.

To the Godly Reader.

enough. But knowing our Saviours prediction to be true, that he came not to bring Peace on the Earth but a sword, and that five shall be in one house, divided three against two, and two against three, and knowing with what deceivablenesse of unrighteousnesse the mysterie of iniquitie hath a long time wrought, as in other points, so in this of Pædobaptisme. I have adventured (though unwillingly) as being conscious of mine own inabilities in a great measure (rather then the Truth should suffer) to defend the true baptisme of Jesus Christ, against the Innovation (to say no more) of Infants Baptisme: Being really perswaded in mine own conscience, and I trust from cleer light, that it is one of the greatest over sights for disordering Churches, that ever came into the Christian world; and untill it be rooted up, there is little hope that Church-Government will come into a right order; how confident soever some men may be of their Reformation. Let it not be dreamed pride or saucinesse in me, to give my advice; which I assure thee Reader, love to the Truth moves me to speak, which is this: That Christians condescend one to another; Let the Presbyter, and nicknamed Independent, or Congregationall, consent to the nicknamed Anabaptist, or Antipædobaptist; in exploding Infant baptism: and let the Independent, whether the meer Separate or Antipædobaptist, yeeld to the Presbyter, in giving more power to the Elders, to prevent tumults and breaches; (but let it be onely in the respective Congregations.) Let the Presbyter yeeld to the Independent, in changing the matter of Churches from mixt multitudes, to visible Saints; that the World and the Church may be severed: Without every of which, I am doubtfull of the Churches attainment to Scripture perfection in Reformation. But if every side, out of a confident tenaciousnesse of their own opinions, shall out of pride or conscience, be loth to comply: What kinde of unitie, will be the likeliest bond to binde us all together? Whether the Unity of Verity, or the Unity of Authority, or the Unity of Perswasion, or the Unity of necessity, or the Unity of the Covenant, or the Unity of Charity? Not the Unity of

To the Godly Reader.

of Verity, because one man thinks this to be a truth, and another thinks that, according to the severall light they receive; yet Truth can be but on one side. Not the Unity of Authority, that the Magistrate setting down one uniform practice, shall command all manner of persons to comply thereto; for were any such practice attempted, should persons yeeld to it, it would make many grosse hypocrites, in the highest degree of hypocrisie; and should they not yeeld to it, the Magistrate must fall to persecuting many a precious Saint of God, who with their lives and purses have helpt to defend the life and power of the Magistrate, or else expose himself to contempt and shame, in not daring to punish the violation of his commands or else ashamed hereof.

Nor can an Unity of perswasion be hoped for, seeing both in Presse, in Pulpit, all sides have endeavoured to perswade one another, to little or no effect.

Nor can an Unity of necessity do any thing to unite all, because the presbiter, independent, and Antipædobaptist are all in like danger of the common enemy, should the adversary prevaile; for tyes of necessity usually bind no longer then one side hath need of another.

Nor can any unity of Covenant do it, for not to speak of the forcednesse of it in many places, wherein I feare too many may say as the heathen did, Iuravi lingua mentem injuratum gero, I swore with my tongue but not with my heart, because heresy, schisme, innovations, &c. Are expounded by the consciences of the Covenanters; so that what is heresie, schisme, innovation, in one mans conscience; is counted orthodoxe, charitable, and anciently Apostolicall, in the conscience of another: Therefore though the Covenant may tye us together, against the common Enemy, yet can it not tye us together among our selves.

What then remains as a most firm bond, to tye all the Godly party together, but only the Unity of Charitie? Which is, that conscientious men, be left to that light which GOD shall reveale unto them; each of them having a loving affection to all those that fear the LORD, however differing in judgment: and the rather, in that the number of the truly godly is but few;

To the Godly Reader.

So that they need not to grieve one anothers spirits : And as in this present distresse, one godly party had need of another, without either of which party, the whole had doubtlesse sunk ; So no man knowes how soon they may have need of one another hereafter : Many seemingly, few sincerely, adhering to the Godly party.

Reader,

I pray thee take in good part this Rejoynder to Mr. Blake his Reply, wherein I trust thou wilt finde what is materiall therein, to be answered ; as the shortnesse of time wherein I was imp'oyd about it, would permit. So desiring thy prayers for the propagation of the Truth.

I rest ;

Thine, in the Bond of the
SPIRIT :

CH: BLACKWOOD.

A SOBER



A sober Rejoynder to a Book written by Mr.
THOMAS BLAKE;

INTITULED,
Infants Baptisme freed from Antichristianisme.

Which was written in way of Reply, to a Book; called,
The Storming of Antichrist.



R. BLAKE, in his Preface to the Reader, and all along his whole Treatise, having many hard speeches; compounded of revilings, and scoffs, as Pag. 20. 21. &c. Which the Lord in mercy forgive: To which once for all I answer; I have not so learned Christ, and shall therefore in this whole Treatise, passe by his revilings, and answer his Reply.

First, Mr. BLAKE is offended at the Title of my former Book, because I stiled it; The storming of Antichrist in his two Garisons, viz. Compulsion of Conscience, and Infants baptisme: Now that compulsion of Conscience is one of Antichrists Garisons, see Apoc. 13. 15. The Beast causeth, that as many as would not worship the Image of the Beast, should be killed. As Nebuchadnezzar did Dan. 3. 6. Also, vers. 16. 17. And he causeth all, both small and great, rich and poor, free and bond, to receive a Mark in their right hands, or in their fore-heads, and that no man might buy or sell, save hee that had the Mark, or the Name of the Beast, or the number of his names. See whether this be not the Garison of Antichrist. For when the power of Antichrist (signified by the Beast that came out of the Sea) began to be slighted, the second Beast that came out of the Earth, had power to give life

A sober Rejoynder to a Treatise written by Mr. Thomas Blake;

life to the image of the Beast, by this compulsion.

Now why I called Infants Baptisme another Garison of Antichrist? Was, because I conceive it an in-let of Antichristian doctrines, as a false matter of a Church, &c. And because its point-blank against the Commission of Christ, Matth. 28. And because it hath been stablished by so many decrees of Antichrist; and because it enters persons into Church-state, after the way of Antichrist. Now these doctrines of compulsion of Conscience and Infants Baptisme, being set upon on all sides by so many powerfull Scriptures, might be said properly to be stormed by the same; as a Garison is said to be stormed, when it is assailed on all sides, though it be not taken.

The second thing Mr. B L A K E excepts against is; That I make a compulsion of Conscience by Magistrates, which must be Antichrists bane, to be Antichrists last refuge.

Ans. I suppose Antichrist had never any harm by a forced uniformity, for your places for compulsion; as Esa. 49. 23. and Apoc. 17. 12. 16. Let the Reader peruse an answer, *Storm. of Antichrist, pag. 31. 33. part. 1.*

But to answer further to Apoc. 17. Whereas Mr. B L A K E charges me for this Assertion, *viz.* That the compulsion of the Whore by eating her flesh, and burning her with fire, was not done by penall Lawes, but onely by force of armes. I bring these reasons, why the Whore shall be destroyed in that manner; that is, by force of Armes.

1. Because she shall be utterly burnt with fire: Now Magistrates executing Civill and not military power, use to punish the Offenders, but not to burn places where the Offenders are: See this Apoc. 18. 8. *She shall be utterly burnt with fire.*

2. Because in one hour, so great riches as was in Babylon is come to naught. Apoc. 18. 17. Which can be no otherwise, but by the souldiers burning and plundering.

3. Because Apoc. 18. 21. Babylon falls like a stone thrown into the Sea, which can be found no more; so the Roman Babylon shall be thrown down and found no more: which can be no otherwise (the circumstances of this Chapter, and the two former considered) then by Warre.

4. Because there shall be such a desolation in her; As appeares, Apoc. 18. 22. That there shall no more be heard the voice of Musicians in her: Nor any Crafts-man, of whatsoever craft he be, nor the sound of a Mil-stone shall be heard any more at all in her, nor the light of a candle shall shine no more in her, nor the voice of the Bridegroom or of the Bride, shall be heard no more in her: Now this totall desolation cannot come in any show of likelihood, from the command of the Magistrate in his judicall sentencing of Babylon, but from the Military force of armes.

Obj. But

Obj. But you will say, how can this war with Babilon come, if it be unlawfull to compell persons in point of religion?

Ans. These armies that shall destroy Rome, shall be only defendants, Babilon and her Champions shall give the first blow; so that though it be not lawfull for us to invade the Religion of others, yet is it lawfull to defend our own against those that would rob us of it, and now that Babilons armyes strikes the first blow, appeares Apoc. 17. 14. These shall make war with the Lamb, and the Lamb shall overcome them; the Romish party opposing the Protestant partye, I suppose the Protestante may defend themselves. This same warr I suppose is begun and will not come to an end, till the ruine of Babilon come to passe, in which all the Roman Princes will be ingaged on one side, and all the Protestant Princes on the other. Now that this fall of Babilon shall not be by the judicall sentence of any Prince or Magistrate, but by the power of our armies appeares Apoc. 17. 16. Because her desolation comes not from any one Prince, but from ten princes together, which can be no otherwise then from the mixture of armies. See vers. 16. And the ten hornes which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burne her with fire.

But lest any man should say, what shall become of their popish Cityes and territories, you may see Apoc. 16. 19. In the powring out of the 7th. viol, where its said: The great City was divided into three parts and the *Cities of the Nations* fell, and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fiercenesse of his wrath.

Now whereas Mr. *Blake* demands, whether this force of Armes against the whore of Babylon be an act of lustice, or cruelty, and infers; if it be just where Kings and states have a power military, they may not be denied a power civill. *Ans.* The just execution of military, power so of civill, which Magistrates have against this whore as a spirituall strumpet, is not because of her spirituall whordome, or because the Magistrate hath power to compell any person to any kind of Religion; but because the whore gave the first onset, to take away the religion of those that have military power in their hands. For,

Quer. Whether every person be not freely born to the choyse of what religion seemeth true to him, and may defend himselfe against invaders thereof, as he may do against the invasion of his estate, liberties, &c. though it be not lawfull for him to invade another mans religion?

To conclude, Is it not highest cruelty to force mens consciences or practices in point of religion (for the distinction now is, the conscience cannot be compelled, but the practise may, or else the person punished by

Helw.
Mistery
Iniquity.

banishment, imprisonment, &c.) I say is it not highest cruelty to force mens consciences in their religion, seeing if they erre, they must pay the price of their transgression with the losse of their soules.

Is it not most equall saith one, that men should chuse their religion themselves, seeing they only must stand themselves before the Iudgment seat of God, to answer for themselves; when it will bee no excuse for them to say we were compelled or commanded to bee of this religion by the King, or by them that had authority.

Mr. Fox having spoken of the conversion of Ethelbert King of Kent, by Austin and his company, who was converted to God, and baptized in the 36. year of his reign, the words of the history are these, viz. *After the King was thus converted, innumerable others daily came in and were adjoyned to the Church of Christ, whom this King did specially embrace, but did compell none, for so he had learned, that the faith and service of Christ, ought to be voluntary and not co-acted.* Hæc ille, Acts and monuments, vol. i. Pag. 150. 7. Edition.

Neither was this doctrine unheard of in the ancient Church, seeing *Lactantius lib. 5. de justitia, speaks fully, chap. 19. The persecutors of the Church commit, an unexpiable evill, both that they kill themselves by serving devils, and also suffer not God to be worshipped of others, these soule-killers falsely pretend, that they provide for Christians, and that they would call them back to a right mind, for they ought not to do it by violence and torments, but by reason and exhortations. For religion cannot be compelled, Christians are ready to bear; religion is not to be defended by killing but by dying, not by cruelty but by patience, not by wickednesse but by faith; also in the 20. chap. he saith, the Pagans destroy their Gods, by compelling the unwilling to sacrifice, for they distrust the power of their Gods: lastly, these Pagans do neither do a benefit to the Gods to which they compelled Christians to sacrifice, nor to them whom they compell: not to them whom they compell, because it is not a benefit which is brought into one that refuseth; not to the Gods, because it is not a sacrifice, which is offered unwillingly.*

Lastly, whereas divers learned men in books and pulpits, render us odious, and so incense the magistrates against us: I shall desire all men, but specially Magistrates, to consider this as a former method of satans; witness these instructions given by Pope Adrian to *Cheregatus* his legate, touching his proceedings in the dyet of Norinberg, how and by what perswasions, to incense the Princes against Luther.

1. You shall declare the greife of our heart for the prospering of *Luthers* sect, to see so many soules, redeemed with Christs blood, to be turned from the true religion.

2. The infamy of the Nation, viz. of the Germans.

3. Their

Vide
Sculpt.
Analys.
Pater.

Intituled, Infants baptisme freed from Antichristianisme.

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3. Their own honour, which will be stained if they be not like their progenitours, some whereof led *John Hus* to the fire.

4. That *Luther* condemns to hell, all their progenitors that died in the Romish faith.

5. To consider the end whereto the Lutherans tend, which is, under pretence of repressing the usurped Ecclesiasticall power as tirannicall, to infringe and breake in peeces the secular state.

6. To consider the fruits which follow of that sect; as slanders, seditions, dissentions, blasphemies, murthers, scoffings, &c.

7. That the Princes should consider, that *Luther* useth the same way of seducing, that *Mahomet* did; who permitted liberty of those things which flesh desired, as to have many wives, and to put away those they had if they listed: so *Luther* to draw away Nuns, Monkes, and Priests that are lascivious, permits unto them that they may marry.

I list not to provoke by making too close applications, onely I shall desire, (that whereas these and such like waies are taken, to render odious those that are no lesse the servants of God then *Luther* was, and that by aspersing of them and their doctrines, as *Luther* here was charged,) that the Magistrates imitate the Lord, Gen. 18. 21. *Because the cry of Sodom is great, I will go down and see, whether they have done altogether according to the cry which is come unto me.* It will be well, if Magistrates enquire whether the Antipædobaptists, so cryed out of, be such persons as they are defamed; if it be enough to accuse, who can be innocent? It was in time of Pagan Emperors, that the name of Christian, was crime enough. *Tert. Apol. usque ad gentes.* Let it not be so amongst those that seem to professe the name of Christ; if sundry pamphletters that accuse, can prove us guilty of what they accuse, *currat lex fiat justitia* But if they causelessly irritate Magistrates against us, because we will not prostitute our consciences to creatures, nor practise against our own principles, I trust God will consider the cause of the poorer.

For Mr. *Blakes* exception at this passage in my former book, *Part 1. Pag. 32.* Little did the Holy-Ghost (using such a similitude of love and kindnesse) think, that men would pervert it to violence or constraint.

And to this I answer, the fault for any thing I know, was the printers not knowing their was such a word in the originall Copie.

2. It might have past by an anthropopathy, as God is said to grieve repent; But had it been a reall oversight, the book going hastily to the Presse, necessity then compelling, ingenuity might have taught you what my meaning was, and that I had no thoughts to limit Gods omniscience.

For your conclusion in your Preface, that your care hath been to render

A sober rejoinder to a Treatise written by Mr. Thomas Blake;

my arguments to the Reader in the full strength; I appeal not to you, who are a party, and therefore not fit to be a judge; but to the understanding and consciences of those, who have read my former booke; whether you have so done, let the Reader compare the bookes, and he will easily see the contrary. Having spoken to your Preface, I proceed to your Treatise.

Against my first Argument, viz.

The baptisme of Christ is dipping;

The baptisme of Infants, is not dipping; therefore, the baptisme of Infants is not the baptisme of Christ.

To the Major now: Except, viz. That the baptisme of Christ is dipping, you being to prove βαπτίζω, to signifie to wash, from my own acknowledgement out of the Greeke Lexicon.

Ans. I cite the Lexicographer, only to show his partiality; in that he brings so many authorities from the Greekes, that knew the true use of the word, that it signifies to dipp; but brings so little authority that it signifies to wash; and none at all that it signifies to sprinkle.

And I do marvell, Pag. 3. That you alledge from the Septuagint on 2. Reg 5. As if they did use the word dipping and washing promiscuously; no plainer place can be brought against you.

Farther, Pag. 3, 4, 5. Whereas I say they were baptized of Iohn into Jordan, *ὡς τὸ ἐν Ἰορδάνῃ*, Mark 10. You bring Mr. Cookes Search, Pag. 5. to show, that this signifies in, as well as into; and so there was no necessity of the application of the person to the water.

Ans. In those places, all or most by you cited, and also with words signifying motion (as this doth) it signifies, to, or into, as your own authorities, Mat 13. 33. Shee hid it into 3. Pecks of meale; there was no application of the meale to the leaven, but of the leaven to the meale: so Mat. 10. 9. Possesse not money in, or into your purses; their was no application of the purse to the money, but of the money into the purse.

For your answer to Iohn 3. 23. Iohn was baptizing in Ænon near to Salim, because there were many waters there; you answer, that many waters were requisite, not in respect of dipping, but that Iohns disciples might be employed in baptizing, as well as Iohn himselfe.

Ans. We must take your bare word for this, for you cannot produce any place that Iohns disciples baptized at all, much lesse that they baptized at Ænon, or had any Commission so to do. Nay, Iohn 3. 26. Iohns Disciples thought it a strange presumption, to think that any one should baptize, save Iohn himselfe; therefore sure they did not baptize.

For that which you call a criticisme of ascending and descending, from Acts 8. 38. 39.

Ans.

Ans. The light is not more cleerer, then that the proposition signifies (into) that *Philip* and the Eunuch went into the water; and therefore vers. 39. Its said, they came out of the water.

Next Mr. *Blake* Pag. 6. Goes about to nullifie the proportion, which the Holy-Ghost makes, as if it were made by me; when I say, dipping signifies death and buriall with Christ, and rising up above the water, resurrection with Christ.

Ans. Peruse Rom. 6. 3. 4. & Coll. 2. 12. And see whether the Holy-Ghost set not before your eyes the same proportion; and read expositors upon the same, as *Parus*, &c. Must we allow your proportions from circumcising of Infants to prove baptisme of Infants, without any proportion so made by God; and will you not allow this proportion, so cleerly made by the Apostle, as appears in the word, *ομοιωσιν*, Rom. 6. 5.

And whereas you seeme to retort the argument drawn from proportion, making a proportion betwixt sprinkling in water, and the blood of sprinkling; that speakes better things then that of Abell, Pag. 6.

Ans. Your selfe confesse herein, you attempt only a humane proportion, without divine institution, Pag. 6. But had you not said so much, it would have appeared; because the Apostle alludes only to the sprinklings in the Law, and against which and not baptismall water, he opposes the blood of sprinklings, and the sprinkling from an evill conscience, as the Antitype thereof. Pag. 7.

Next Mr. *Blake* seemes to nullifie my Answers, to Mark. 7. 8. Where the Pharisees held the baptisme of Pots, which washing, I affirmed was by dipping, yea totall dippings; for persons use to wash them all over. Mr. *Blake* saith, its no satisfaction of the objection, unlesse I could prove we never wash otherwise then by dipping.

Ans. Its the intrusion of all manner of persons, when they wash any vessell, one way or other, to dipp it, or should they power any water upon it, it were virtually the same.

Further, whereas you desire me P. 7. sincerely to speake my thoughts, whether I beleve that the Pharisees, as oft as they came from market, plunged themselves over head and eares, before they eat any meat.

Ans. I marvell you should desire me so vehemently, to declare my selfe in so triviall a matter, but to answer; I beleve so oft as they came from market, they plunged or dipt their hands, though not themselves over head and eares; which if they did, that is all I would deduce from that Scripture.

And whereas you charge me, P. 7. As if I should necessarily imply the word to baptize, to signify to dipp over head and eares: I never main-

tained

rain'd any such thing; but the ground of totall dipping which I bring is.
1. Because the Holy-Ghost speaks of much water, Iohn 3. 23. Whereas a little water is enough for sprinkling, 2. Because we read of *Iohns* and *Philips* applying of the subject to the water, not of the water to the subject, Mark. 1. 9. Acts. 8. 38. 39. 3. Because *Paul* tels us of burying with Christ in baptisme, Rom. 6. 4. Col. 2. 12. Now the word baptisme signifying dipping (no adversary being able to deny this) how can there be a buriall therein, unlesse we be under the water, as Persons dying are said to be buried, not when they lye dead in their winding-sheet; but when they are covered over with earth.

After p. 8. Mr. *Blake* comes to bring arguments, against the necessity of dipping: As first, Pharisaicall washings were not always dippings, but Pharisaicall washings are baptismes. *Ergo*, Baptisme is not always dipping.

Ans. We may deny the proposition; as it doth not appeare but a'l their washings were dippings, or that which did amount to the same, what doth hinder but that they might dippe their beds? which Mr. *Blake* brings to oppose it; He knoweth not the forme and manner of the Jewish beds; it may be they might use hammocks, as they use in hot Countryes, which might soon be taken down and dipd, and hung up again. The thing having no weight ile passe it over.

2. *Arg.* Legall purifications are not alwayes dipping, but legall purifications are baptismes. *Ergo*, baptisme is not alwayes dipping.

Ans. I deny the assumption; legall purifications are not called baptismes, neither bring you any place to prove it; but were they, it folloves not but baptisme might be dipping.

3. *Arg.* If the way of baptisme were only dipping, then the baptizer must put the baptized over head into the water, and after a space receive them up againe; but we find no such thing in *Iohn* to Christ, or in *Philip* to the Eunuch.

Ans. We find them both going into the water, with the administrators; and we find the Apostle speaking of a buriall, not onely in the death of Christ, but a buriall with him in baptisme, and arising againe, Rom. 6. 4. Col. 2. 12. which is equivalent with putting the baptized over the head into the water.

Arg. If Scripture way of baptizing were thus to dipp, then the baptizer and baptized must both put off their garments, but among all multitudes baptized, there is not one word of unclothing, nor yet the putting on of garments after baptisme.

Ans. 1. What hurt can follow, if both change garments either before

fore or after, may they not do it so that there be not the least appearance of evil?

2. Though there be nothing spoken directly of their changing garments, yet without doubt they did. Had it not been a kinde of tempting his Father, for Christ when he came out of Jordan, not to have chang'd his clothes? Or the Eunuch, when he came out of the waters? Its not likely a man of that quality that he was of, would go along the way with wet clothes; as he came out of the water.

But for your speech, Pag. 8. *viz* Therefore those that have put a kinde of necessitie upon Dipping, have spoken much of being received naked into Baptisme. I suppose it would trouble you much to name one such in the world: Search your heart, whether this and such like speeches, come not from you to breed an hatred in people towards us, rather then out of conscience of fortifying your Argument, where you alledge it? For our parts, we abhor those things in our worship, which are not so much as named among the Heathen.

4. *Arg.* It was the Apostles way, to baptize Disciples as soon as they were become converts; the same day, yea the same hour; as in the *Jaylour, Lydia, &c.* But conversion of Disciples sometimes must necessarily happen, when there was no season for dipping; the element of water being over cold.

Ans. 1. Suppose the coldest time that can come, yet know I not the same would prove destructive to any persons for so little time as they are in the water.

2. In case of weaknesse of body, when its truly, and not pretended; such persons, if they did scruple of receiving it, otherwise then in Rivers and Ponds, they might put off their baptisme till the season were more moderate; because God will have mercy, before any other sacrifice.

5. *Arg.* The number of Converts was so numerous, 3000. 5000. in one day, that there was no possibility of baptisme in that manner.

Ans. Why not as well as by sprinkling? The Dipping is as soon done (in a manner) as the sprinkling.

2. As the Disciples converted were many, so its probable the Administrators were many; seeing that besides the Apostles, we read of others that baptized; as *Philip* the Deacon that baptized the Eunuch, & *Ananias* who baptized *Paul*.

• *Arg.* Sometimes the baptizers were in that condition, that they were unable for the work of baptizing; as *Paul* and *Silas*, when they had been afflicted with such stripes, that their convert was fain forthwith to wash them: And sometimes the baptized have not been in case to be dipt; as *Paul* when he was led into *Damascus*.

Ans.

Answer rejoinder, to a Treatise, written by Mr. Thomas Blake;

Answer. *Paul* and *Silas* notwithstanding their stripes, might baptize the Jaylour; especially, having washed their stripes. Besides, it was not necessary that either of them should go so deep into the water, that the water should come as high as their wounds; or should it come so high, I suppose it would rather have been beneficiall, then hurtfull, to such an inflammation as usually arises from stripes.

2. If a person be in such a condition that he is not fit to be baptized, without hazard of health; he may lawfully put it off, till he be able; And I suppose, if *Paul* had felt his naturall strength to have been so impaired, that he could not have been safely baptized, he would have alledged the same to *Ananias*, when he asked him why he taried from Baptisme? Acts 22. 16. But finding sufficiency of strength, he submitted.

Now whereas Mr. *Blake*, Pag. 10. Accuseth us to joyn in Garison with Antichrist, in being so zealous for Dipping, as he saith the Papists are.

Answer. I fear me, he and others that maintain Infants Baptisme, come nearer the Popish party: Seeing by Infants Baptisme, there is one and the same admission of Membership into the Romish Church, and into sundry Protestant Churches hereby.

And whereas, Pag. 10. You conclude the Answer to my first Argument thus:

Every Baptisme, which for the outward Rite is Dipping, Washing, or Sprinkling, is in that respect the Baptisme of Christ:

But the baptisme of Infants, is either Dipping, Washing, or Sprinkling; Therefore the baptisme of Infants, is in that respect the Baptisme of Christ.

To your Proposition: I acknowledge Dipping, and deny sprinkling; neither hath there been any thing alledged by you, to confirm it; and for Washing, such a washing as is by dipping, or application of the subject to the water, I acknowledge to be baptisme: Otherwise, I doubt hereof.

On the contrary, I argue thus; for the clearing of my former assumption, denied by you: *viz.* That the baptisme of Infants is dipping.

The Baptisme of Christ, is Dipping and buriall therein: Rom. 6. 4. Col. 2. 12.

The Baptisme of Infants is not Dipping, (or though it were) yet not buriall therein:

Therefore the Baptisme of Infants, is not the Baptisme of Christ.

If any shall alledge against the assumption, that some Infants are buried; or that it would be very hazardous?

Answer. I grant it hazardous, therefore it appears they are not the subjects of baptisme; and though they be so dipt and buried, yet is their dipping and buriall nothing, because the persons that are to be buried, are such as have faith

faith of the operation of God, Col. 2. 12. Which Infants have nor, as Mr. Blake seemeth to confesse, by asserting the rationality of the 9. Page of my former book; wherein is proved, Infants have no faith; and no where in all his books asserting them to have faith, so far as I remember: see him, Pag. 23.

2. Suppose baptisme signifie dipping, washing, and sprinkling, the last whereof is denied, the middlemost much questioned, and the first confessed by both sides; now which of these significations would an impartial unprejudiced Reader, give to baptisme, when he reades this phrase? Rom. 6. 4. Therefore we are buried with him by baptisme, &c. And that phrase, Col. 2. 12. Buried with him in baptisme, wherein also you are risen with him; would he reade it any otherwise then thus? buried with him in dipping, wherein also you are risen againe; yet for so reading and conceiving thereof, is there so much of the reproof and fury of man vented against divers of Gods Saints, especially when they shall practise accordingly.

3. Admit the word baptisme were a word of diverse significations, and should signify washing as well as dipping (for I affirme it never to signifie sprinkling) yet surely there is no doubtfullnesse in the signification of the words, Buried and risen. If the word baptisme do signifie washing as well as dipping (which yet could never plainly appeare to me) yet must there be a buriall in that washing, and arising againe therein? as appeares, Rom. 6. 4. Therefore we are buried with him by baptisme into death, also Col. 2. 12. Buried with him in baptisme, wherein also you are risen againe; which buriall and rising againe with him in washing, can be no other wayes then by dipping, yea by totall dipping; which is enough to overthrow the practise of infants baptisme, commonly used.

Obj. But we are said to be buried with Christ spirituall, therefore spirituall baptisme and not corporall is there meant.

Ans. Outward or corporall baptisme is in both those places meant; in which corporall baptisme or washing, we are said to be buried and risen againe; appeares by these reasons.

1. That which is the likenesse of a spirituall baptisme, cannot be only a spirituall baptisme, but must be also a bodily: but the baptisme expressed Rom. 6. 4. Is a likenesse of a spirituall baptisme. Therefore a bodily also, and not a spirituall baptisme only is meant.

The proposition appeares from a received axiome; which is, no like is the same.

The assumption appeares, Rom. 6. 5. As we have been planted (viz. by baptisme) in the likenesse of his death, so shall we be also in the likenesse of his resurrection.

A sober rejoinder, to a treatise written by Mr. Thomas Blake;

2. Where the signe baptisme or washing, and the thing signified, death and resurrection with Christ, are both exprest, there an outward baptisme must be meant as well as an inward. But so it is here, Rom. 6: 4. We are buried with him by baptisme. The thing signified, or spirituall baptisme in these words, viz. Buried with him, the outward signe viz. by baptisme. Therefore bodily baptisme is here meant.

3. That which agrees with the Apostles scope, must needs be meant, but an outward baptisme as well as an inward, agrees with the Apostles scope, for the Apostle, vers 2. Had said they were dead to sin. How shall we that are dead to sin, live any longer therein? now he proves it, vers. 3. That they were dead to sin, because they were baptized, which is a signe of death to sin; which they could not have been, had they not been deemed dead to sin, therefore a corporall baptisme as well as a spirituall, or washing with the blood of Christ, is here meant.

4. If the paralel place, Colos. 2. 12. Buried with him in baptisme, wherein also you are risen again, doth set forth an outward baptisme as well as an inward, then bodily baptisme is meant, as well as a spirituall washing in Christs blood. But the former is true, viz. Buried with him &c. *in baptismo*, in baptism, & 6, in which baptisme or washing, you are risen again; therefore corporall washing, as well as washing in Christs blood, is here meant. Now because this doctrine of dipping, favors so of Novelisme; not to instance in histories, not without difficulty attainable; Peruse the book of Martyrs Edition. 7.

Mr. Fox saith, *Augustine* and *Paulinus* baptized them in rivers, not in hallowed Fonts, as witnesseth *Fabianus*, Cap. 119. 120. *Acts and Monuments*, Part. 1. pag. 138. After speaking of *Austin*, he saith, he departed after he had baptized ten thousand Saxons or Angles, in the West river that is called Swale, besides Yorke, on a Christmas day. Where note by the way, Christian Reader, saith Mr. Fox, that whereas *Austine* baptized then in rivers, it followed then there was no use of Fonts, for this story Mr. Fox cites *Fabian*. *Acts and Monuments*, Part. 1. Pag. 154.

After in the story of King *Edwin*, he hath this story; *Paulinus* having convicted *Edwin* the King, to the faith of Christ, and having baptized him; during the life of the said *Edwin*, which was six yeares more; *Paulinus* christened continually in the rivers of *Gwenye* and *Swala*, in both provinces of *Deira* and *Bernicia*. *Acts and Monuments*, Part. 1. Pag. 156.

Onely I cannot but cleere a place in Mr. *Blake*, Pag. 4. His words are; compare Revel. 19. 13. with Esa. 63. 3. And you will find there no such difference, but the word be *bebaupen*, rendred in our translation dipped, Revel 19. To be no other in Esa. 63. Then besprinkled. But

what ever the difference bee betweene them, though sprinkling be not at all baptizing, it makes little to your purpose; seeing those that dipp not Infants, do not yet use to sprinkle them; there is a middle way betwixt these two.

Reply. The Reader may observe, Mr. *Blake* hath a defence for what he is going to say, whether it be true or false, his words are, there is no such difference. Why, if there be any difference betwixt these two sayings, and the Persons of whom they are spoken, is it not enough to disprove that you would prove by them, you bring these two places to prove dipping and sprinkling to be one, yet you your selfe acknowledge a difference betwixt them, in the thing for which you alledge them. Yea, as despairing of the proof, your own words conclude; but what ever the difference be, though sprinkling be not at all baptizing. &c.

2. But had you not confessed the same, we can easily prove it, Esa. 63.

3. The words are there, Blood shall be besprinkled upon my garments; where the Prophet speakes of the victory, Christ gets against his enemies, after the manner of conquerors, who when they kill their enemies, the blood of the slaine is wont to besprinkle the conqueror. Hence Junius reads it, *inspersus est Sanguis cujusque robustissimi illorum vestimentis*, but Revel. 19. *Iohu* speaks of Christ clothed with a vesture dipt in blood, which was no other then Christs own satisfaction, the righteousness of Saints; therefore there can be no parrellellisme betwixt these two places; not to show the difference of the learned tongues herein, the difference of the scope is enough to nullify what is said, to prove the word besprinkled, Esa. 63. And the word dipped, Apoc. 19. To be the same, it must be spoken of the same occasion, of the same time, of the same action, of the same subject, in the same language.

Now 1. The occasion was different, or Esa. 63. 1. 2. 3. There are 2. questions propounded by the Church of the Jews, 1. The Church of the Jews seeing Christ revenging his enemies, asks who he is? vers. 1. 2. Why he was red in his apparrell? to which the answer is given, vers. 3. 4, 5, 6. That the cause was the slaughter of his enemies. Now the occasion Apoc. 19. Is of the victory Christ got over the beast and the false Prophet, from vers. 10. to the end of the Chapter.

2. The time is different, one was in the Prophet Esays time, the other was neare to the end of the world; as appears by the order of the Apocalypycall historye. Neither let any man say, this place of Esay, might be a Prophecy of the other in the Revelations; for in Esay 63. There is no mention of Babilon, or any thing that can accord with this historie, in any seeming type.

3. Yea though it were the same occasion, and the same time, yet if in both Scriptures the same action were not mentioned, the argument of *β. βαπτισμῶ*, dipped, in Revel. 19. And the word sprinkled, Isay 63. Would not follow to be the same, now that the action is not the same, appears because there are no such questions propounded, Apoc. 19. As are propounded Isay 63. Nor no victory against the beast and false Prophet, mentioned, Isay 63. As is mentioned Apoc. 19. With many other differences of the actions, which any man that looks both texts may see. If so beare allusion of a word in the new Testament, to a word or phrase in the old Testament, will serve to prove points; we may make every thing of any thing, and make Christian religion more doubtfull, then the oracles of Delphus.

4. There's difference in the subject; Though the occasion, time, and action were the same, yet if the subject, viz. The enemies over which Christ triumphs be not the same, then it followes that sprinkled, Isa. 63. 3. And dipped, Apoc. 19. 13. Are not the same; but so it is that the enemies over which Christ triumphs, are far different; for when Christ triumphed over his enemyes, Isa. 63. He came out of Edom, and with dyed garments from Bosrah, vers 1. Which Bosrah was the Metropolit of Edom, Isa. 34. 6. 1 Machab. 5. 26. So that his victory was there (in the true history) got over the Edomites and Bosraites; but this victory Christ gets, Apo. 19. 13. Was over the beast and false Prophets in another part of the world, together with a many of Kings, & Princes, their confederates.

Which being so cleere, not to trouble the reader in so plaine a case with more differences, it followes that sprinkled, Isa. 63. 3. And dipped, Apoc. 19. 13. Are not the same; but the allegation is a meer flourish, to deceive superficiall understandings. If any aske why I have been so long upon so weake an argument. It is to undeceive those, who have been by diverse learned men (some whereof are of great note) been deceived in this particular, by the counterfeit Parrellellisme of these two places.

Arg. 2. Mr. Blake, instead of taking away my answers to exceptions against *Christ's Commission*, takes a long discourse out of his Book called, *Bosrah priviledge*; which is nothing, but *τὸ ἔργον ἐξουσίας*, only instead of answering one *ἡμῶν ἡμεῖς*, he inserts this long discourse, P. 11. 12. 13. out of which, all that I can deduce, is only 2. arguments against infants baptism.

-1. Isay 49. 22. Behold, I will lift up my hand to the Gentiles, and set up my Standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders: Therefore, Infants may be baptized.

Ans. For the opening of this place at large, I refer the Reader to my former book, *parts. 1. pag. 31.*

In a word, God promised the Jews, that though now in Captivitie their Land were desart, and their desolations great; yet the Inhabitants should be so many, that the land should be too strait for them, vers. 19. 20. Hence, vers. 21. They fall to enquiry who hath begotten these? Seeing themselves were desolate and sorry Captives: To which the Lord answers, vers. 22. Thus saith the Lord, I will lift up my hand to the Gentiles: As if he should say, it shall be my Work. There shall sundry of the Gentiles come in to them as Profelytes, and not onely themselves, but they shall also bring their children in their armes, and upon their shoulders, with them; and so by multiplication of Profelytes, the Land in a short time became too strait for them. But what is this to the baptizing of Infants?

But that the Prophet should speak of the rejection of the Jews, and the call of the Gentiles in their stead, as Mr. *Blake* would have it; it's both contrary to the tenor of Scriptures which affirm, that the Jews at their last conversion, shall be taken into the Gentiles, not the Gentiles into the Jews. See Rom. 11. 12. 15. and contrary to the tenor of that place, which speakes of a bringing in many Gentiles to the godly Jewes. And what if the godly Gentiles be so zealous, that rather then they will lose the benefir of Ordinances, by carrying at home and looking to their infants, will take so much paines as carry them in their armes and shoulders unto them, what can hence be deduced for the sprinkling of Infants? And that this is the meaning of it, if there be any litterall sence therein, appears because the Prophet saith, I will set up my standard to the people, and they sha'll bring their sons, &c. which standard, is nothing but the preaching of the Gospell. Howbeit, I rather lean to *Isaiah*, who acknowledges all these things to be spoken Allegorically, of the enlargement of the spirituall Kingdome of Christ; as the Prophets are wont to speake.

Mr. Blake's next intermixed Argument is;

2. *A-g.* To belong to Christ, and be a Disciple of Christ, are both one; Matth. 10. 42. compared with Mark. 9. 42. Infants belong to Christ, therefore they are Disciples, p. 13. 16.

Ans. To your proposition, I answer: First, its true of such Disciples as Christ spoke of, which were converted to the Faith, but not of others; neither Infants who are not yet enlightened, nor of Elect persons unborn, who belong to God in respect of Gods decree, yet cannot properly be called Disciples; as not having any being: these to belong to Christ, and to be Disciples of Christ, are two severall things; the one, that is their belonging to Christ, is in present; the other, that is, their being Disciples, is in future: To this Mr. *Blake* gives a scoffe, instead of an answer, p. 16.

2. Children cannot be Disciples, because they cannot take up Christ his crosse, Luk. 14. 26. Now what Infant hath an habituall intention to take up Christ his crosse?

See Mr. Den An- to D. Fen P. 10.

A Sober Rejoynder to a Treatise written by Mr. Thomas Blake;

3. Disciples of Christ, they have a call into that state, either extraordinary, or ordinary.

But what call have Infants in that state?

4. Infants cannot be Disciples, because they are not capable of learning reason, much lesse deep things of Religion: Now Disciple in English is a scholler.

5. I will not speak of sundry badges of Disciples, whereby all men may know them; as Joh. 12. 35. By this shall all men know ye are my Disciples, if ye love one another; and fruitfulness, Joh. 15. 8. Herein is my father glorified, that ye bear much fruit; so shall ye be my Disciples. So Joh. 8. 31. If ye continue in my word, then are ye my Disciples indeed. Now how can love, fruitfulness, or continuance in Christs word, be ascribed to Infants? which they must be, if Infants were Disciples: As Mr. *Blake* would make us believe.

But still Mr. *Blake*, lest he should seem to have said nothing, distinguishes—
p. 18. that a Disciple is taken two wayes;

1. Strictly, for one that actually learns.

2. Largely, for those that are taken into the number of those that do actually learn, though themselves do not; and in this order he would make us believe Infants to be Disciples, p. 18, 19, 20.

Ans. 1. There are none are Schollers in Christs School, but do learn; and therefore the similitude from little ones being called Schollers, though they do not learn, is of no weight.

2. Christ cuts off that distinction of two sorts of Disciples, in requiring one sort of qualifications in all his Disciples, as was shown before; Luk. 14. 26. 27. Joh. 8. 31. 12. 35. Whosoever will be Christs Disciple, must hate father and mother.

Further, Mr. *Blake* goes about to weaken my answer to Mr. *Marshalls* Argument, out of Acts 15. 10. which was this; p. 17. All they upon whose necks the false Teachers would have put the yoke of Circumcision, are called Disciples: But they would have put this yoke upon Infants, therefore Infants are Disciples.

Ans. Not to repeat my former answers, assailed by Mr. *Blake*, but not overcome, I answer:

We deny the Proposition; All that can be deduced from this Text is, that they would have put a yoke upon the neck of all the Disciples; Not that all were Disciples upon whom they would have put this yoke, or that they would have put the yoke onely upon the Disciples. See this answer with cleer demonstrations for it, in Mr. *Dens* *Ans.* to Dr. *Feasley*, pag. 11. 12. Who hath spoken so fully to it, that I need not add thereto.

There are some other small exceptions, which Mr. *BLAKE* hath against my vindications of Christs Commission, which because they are not materiall, as p. 14. and p. 20. I will not insist upon, he having past over so many mat-

ters of moment, alledged concerning Christs Commission, as the Reader may easily observe.

Only the 5. exception he punisheth with very grievous stroakes, to make it an example to all the rest.

The exception, word for word by me alledged, is thus. viz.

Obj. Christ saith, baptize all nations, but Children are part of the nation, therefore they may be baptized.

Ans. In the proposition, there is a fallacy of division, whereby one conjoynd proposition, is divided into two pieces. As a certaine Athiest, that would prove out of Scripture, there was no God; for which he alledged, the 14. Psalm, vers 1. Where it is said, there is no God; but he left out the foregoing words, the foole hath said in his heart. So here Christ saith, baptize all nations, but he conjoynes with it, make disciples all nations; which the objector here left out.

Mr. Blake his answer hereto Pag. 21.

This is the man that being reviled will not revile again, Athiest is the worst word a brother shall hear from him; but if here be any fallacy, it is none of the objectors sophistry, but of the stormers forgery; I challenge this daring champion, who so contumeliously flanders the Churches of Christ, for garisons of Antichrist, and then so insolently insults over them, to produce the man that ever layd the weight of this conclusion; that Infants are to be baptized, upon this one observation, that they are part of the Nation.

Reply.

Nor do I charge any man so to have done; But your self know, that it is an usuall Argument brought for baptizing Infants; and therefore it stood me in hand to answer it: Yea, it is answered, that it is a fallacy of division, which you are not able to refute. And whereas you charge me, that what is rightly observed by the Objector (meaning I suppose your self) is falsely put together by the Stormer, p. 21.

Ans. I did not give it as an answer to any such Argument brought by your self, not remembring you had any such; but to an Argument I once heard brought in a populous Auditory. And therefore you do not fairly, in making persons believe that of me, which I never meant: And so much the rather, in that you accuse me of calling a brother Athiest, which never was in my thoughts, much lesse dropt from my pen. Yea; that I contumeliously flander the Churches of Christ, for Garisons of Antichrist, I abhor such speeches. Neither can Mr. BLAKE produce the least reviling speech in all my Book, and if he could, I doubt not but I should have heard of it. But for lack of such speeches, I may say of him, as the King of Israel said of the King of Syria, 2 Reg. 5. 7. *Consider I pray you and see, how he seeketh a quarrell against me:*

The

The searcher of hearts knoweth, that in using this similitude, I never meant to charge either Mr. *Blake*, or any other man, with any reviling speech; but being a story I had formerly read, and clearly demonstrative in this particular; I made use of it, not imagining any man could have been so heated hereby, as Master *BLAKE* seemeth to bee. And whereas in conclusion he tells me, of such as would loose their God, rather than their jest, I suppose he cannot find nor jest, nor jeare in all the booke which he takes upon him to confute; and those that know my life, I appeale to, whether they know me to be given to any kind of jesting, much lesse to prophane jesting. And therefore Mr. *Blake* is much mistaken, in saying that I slanderously and contumeliously traduced a brother (I suppose he meanes himselfe) in using such a comparison. If *Michael* durst not bring a rayling accusation against the devill, Jude 9. then farr be it from me to rayle upon any, that either are, or may be Saints of God; but at this perhaps enough and too much.

Now to answer to your argument, with which you close up your answer, Pag. 22.

The disciples of Christ belonging unto him and bearing his name, ought to be baptized.

But Infants of Christian parents, belong to Christ, and beare his name in Scripture language;

Therefore, Infants of Christian parents ought to be baptized.

Ans. 1. In your proposition there is a contradiction in the adjunct, viz. the disciples of Christ belonging unto him, and bearing his name, ought to be baptized, to speak properly, they do not beare his name, till they be baptized.

2. To your assumption; Infants of Christian Parents in Scripture language, belong to Christ. I have disproved before, that belonging to Christ, and being a Disciple of Christ, are two severall things; which were enough to overthrow your assumption.

But I will deny your assumption in the 3. branches of it.

As first, that Infants of Christian Parents, belong to Christ; for they no otherwise belong unto him, then as God shall call them out of the world, Acts 2. 39. And so do the Infants of wicked men.

3. A second branch, that Infants beare Christs name in Scripture-language. Mr. *BLAKE* might have done well to have brought his Scripture to prove it; for I know no Scripture, that holds forth Infants of Christian parents, more then the Infants of wicked parents, to beare Christs name in Scripture-language. Oft doth God convert the children of wicked parents, when the Infants of godly parents growing up, prove wicked.

3. A third branch is, that they are disciples.

Ans. None for the present are, for Christ hath no disciples but are learners, which infants are not; nor are they so qualified as Christs disciples are and ought to be: As was proved before.

Contrarily, I argue:

Those of whom there can no appearance be had of their belonging to Christ, or of being his disciples, they ought not to be baptized into the faith of Christ, or profession thereof.

But of no infants, there can ordinarily appearance be had of their belonging to Christ, or of being his disciples:

Therefore, no infants ought to be baptized.

The proposition is undoubted; The Assumption appeares, that there can no appearance be had of any infants belonging to Christ, in their infancie; for no infants of the holiest persons, appeare so; and some prove wicked: as appears in some infants of *Abram, Isaac, David, Samuel, &c.* No man can say for certainty, of any infant of any godly man; this infant belongs to Christ, or will be a disciple of Christ.

Obj. But you will say, no more can you have certainty of their belonging to Christ, that make profession, seeing *Magus, &c.* were hypocrites.

Ans. True, we cannot have a certainty of infallibility, but we have a certainty of precept, being bid to baptize those that are made disciples, Matth. 28. 19. Also we have a certainty of evidence, by words and life; neither of which infants can give, and which charity teaches us to judge as truth.

Also we have certainty of example, in that *PHILIP* baptized the Eunuch upon the confession of Christ his nature, knowing him to be a Profelyte of the Jewish Church, to be instructed in Christ his Offices; and it seems this profession or confession, was of all Christians at their baptisme, Heb. 10. 23. As it is word for word in the Greek, *viz.* And having washed the body with pure water, let us hold fast the confession of the hope without wavering. What profession or confession was this? Surely that which was made at our baptisme, when we washed our bodies with pure water.

Next, Mr. *BLAKE* comes to reason against my fourth and fifth Argument together, p. 22. *viz.* The baptisme of Christ requires faith and repentance, to the right receiving of it; but neither of these can be in infants, therefore infants baptisme, cannot be Christs baptisme.

To this Mr. *BLAKE* p. 23. distinguisheth and answereth, that want of faith and repentance is twofold: First privative, which he makes to be want of that grace in a subject capable of it, and by the precept of the Gospell called to it: Secondly Negative, where it is not (meaning faith, where Note, he acknowledges infants have not faith, as also in the next page. See p. 22. 23.)

Negative, where it is not, but not expected, nor the subject of capacitie to receive it: Now it is not meer negative want of faith, that makes incapable of baptism, but privative; that is, the unbelief of a person of capacitie to believe.

Reply.

The Scripture requires justifying Faith in all, or that which is deemed equivalent thereto: *viz.* A profession thereof, which every Church and person judges to be in truth, not being able to search the heart; See for this these places, Heb. 10. 22. Mark. 16. 15. 16. Acts 8. 37.

Therefore where there is any kinde of want of it, the person so wanting it, and especially being known to want it, ought to be excluded from baptism: Negative want of faith, and privative (if any such distinction can be herein, which I deny) though they may differ in degree of guilt, yet are they both alike, in that they hold forth a want of those absolute qualifications of faith and repentance, without which (at least in profession) we never finde baptism administred. Away with these frivolous distinctions, great is their guilt.

Mr. *Blake* having acknowledged want of faith in infants: Yet after comes to be offended, for my calling the distinction of seminall and actuall faith, a vain distinction; seeing there is but one faith, Ephes. 4. And replyeth, though faith be but one, yet it may admit of a double consideration, in the root and in the fruit.

Ans. The root of faith, is the habit which most properly is called faith, and the fruits are the acts of it; still there's but one faith.

Again, Mr. *Blake* is offended, because I said the first seed of faith is illumination, of which infants are not capable; To which he replies, the Spirit is the first seed.

Ans. The spirit is the sower, illumination is the first seed.

Then pag. 24. Mr. *Blake* tells us; It's the absurdity of our party, to maintain this Sacrament of baptism is applied upon the ground of charity, and not certainty; upon hopes that the person is of capacity, not upon assurance.

Ans. We do so, because we finde it so administred in Scripture; as we see in *Magen*, in charity they thought him to be a believer: And we have a certainty of charity herein to bear us out. But for a certainty of infallibility, upon which baptism is to be applied to any person, the Scripture mentions no such; and had there been any such I doubt not but the Churches would have excluded *Ananias* and *Saphyra*, *Magen*, and many others, from baptism: And if Mr. *Blake*, or any other Pedobaptists, know of any such certainty of infallibility, upon which to dispence the Ordinance of Baptisme, they do ill to dispence it to so many, as after prove wicked.

Then Mr. *Blake* concludes with this Argument, p. 25.

That want of faith and repentance, which debars from baptism, excludes also from salvation:

But

Instituted, Infants baptisme freed from Antichristianisme.

21

But want of faith and repentance in infants, excludes not from salvation ;
Therefore, the want of faith and repentance, debars not infants from baptisme.

Ans. We deny the proposition to be simply true in adult persons, unlesse it be finall ; for present want of faith and repentance, may debar them from baptisme, and yet they may be saved, believing after. Also it's not true in infants: infants being not of capable understanding neither to believe nor repent, may be excluded from Baptisme, and yet may be saved through Gods Election, or Christs satisfaction ; *Jacob* was loved before he had done good or evill. Or through Gods future calling of them.

Contrary, I argue :

Such qualifications as Christ and his Apostles, set down for persons baptizable, these ought onely to be observed.

But Christ and the Apostles set down onely the qualifications of faith and repentance, for persons baptizable ;

Therefore, the qualifications of faith and repentance, ought onely to be observed.

The proposition is undoubted, for we are to hear Christ as the Prophet of his Church, Acts 3. 22. And the Apostles as speaking from him, Ephes. 2. 20.

The Assumption is as sure, that neither Christ in his commission cyted by *Matthew*, or *Mark*, nor any other of the Apostles in their sermons, set down any other qualifications for baptisme, save faith and repentance ; and it had been great unfaithfulness for them, to set down Ordinances for Christians, and left out qualifications for the persons that should have received them.

The next Argument Mr. *Blake* sets upon, is this.

The children of wrath are not to be sealed with the seal of grace ; infants are such, *Ergo*, &c.

To this Mr. *Blake* saith, a childe of wrath is to be considered two wayes : First, so by nature, originall corruption putting him into that condition. Secondly, so in his present state and condition, not translated and chang'd through Grace.

Ans. Your distinction is no distinction ; For what difference is there betwixt a childe of wrath not chang'd, and a childe of wrath put in that estate by originall corruption ? The one is unchang'd, and so is the other.

2. Christ giving commission, that repentants and believers should be baptized ; infants by nature impenitent and unbelieving, must needs be excluded.

Next, Mr. *Blake* excepts against an objection I made, which was : But if infants as well as others, be children of wrath by nature, then they dying in their infancy must needs be damned.

Ans. No: naturall defilement with originall sin, doth not simply damn ;

it shewes there is something in us deserves damnation; but it doth not appear from Scripture grounds, that any Person was damned for it alone.

To this Mr. **BLAKE** answers, P. 27. The universall damning power of originall defilement, we can prove out of 1 Cor. 15. 50. Iohn 3. 3. Ephe. 2. 3.

Ans. That there is an universall damning power of originall defilement, is cleer, out of Romans 5. 12. &c. In respect of merit we acknowledge, but not in respect of execution; for if there bee, good now tell me whether it be executed on your infants dying after baptism in their infancy, before they believe, or whether your baptism hath taken away this damning power of originall defilement? If you assert the former, then you uncharitably affirm, your own infants dying after baptism in their infancy, to be damned; if the latter, then you assert your baptism, to take away the damning power of originall defilement, and so joyn hands with the Papists.

As Heterodox is that which Mr. **BLAKE** saith, p. 28. That the charity of the Padobaptists (whereby they hold infants dying after baptism in infancy to be saved) is not grounded upon any conceived immunity in those infants, from all damnable guilt, but on the title to that covenant, whereof circumcision was a signe and seal.

Ans. The supposition of the salvation of any person whatsoever, must be grounded upon an immunity from all manner of guilt; which cannot be upon any imaginary title to that covenant, whereof circumcision was a signe, but upon the presentment of the satisfaction of Christs death to the justice of God, for all manner of sin and guilt.

My next Argument Mr. *Blake* sets upon, is out of Acts 8. 10. 12. where there is mention made of a whole City baptized, both men and women; there's no mention made of believers and their seed.

To this Mr. *Blake* answers; the sex is in this place noted, and not the growth and age, as appears in the distinct mention of both sexes, and the age and growth not mentioned at all.

Reply. Is not the distinct age and growth mentioned, when they are said to be men and women? Are infants ever said to believe as these Samaritans did? Or called men and women, as these Samaritans were?

Further, whereas p. 30. Mr. *Blake* saith, that this distinction of sex, in all probability, was to distinguish baptism in this particular from circumcision; where the male was circumcised, not the female: But here, male and female, men and women, are both baptized.

Reply. It is of far more probability, if not of direct certainty, that the Holy Ghost by this distinction of them, both by grace of faith, and statures of men and women, would denote unto us, that onely believing men and women, are fit subjects of baptism, and not believers seed; none of which are mentioned.

Then

Then Mr. *Blake* assaults my seventh Argument, from Acts 19. 2, 3, 4, 5. which is;

Baptisme that wants faith in one of the persons of the Trinity, is insufficient. Infants at baptism want faith, not onely in one, but in every person of the Trinity; Therefore is insufficient.

To this, Mr. *Blake* p. 31. saith, Faith is twofold:

First, Explicite; as able to know a Trinity and Unity, and to distinguish it.

Secondly, implicite; to know one *Iehovah* in Covenant with his Elect, and reconciled to them, though not knowing distinctly any Trinity of persons; to make baptism insufficient in all, in whom this explicite knowledge is not found, is (I suppose) to nullifie the baptism, almost of all whom *Iohn* baptized.

Reply. Baptism may be deemed insufficient in all persons, who have not an explicit knowledg of the Trinity after Christs ascension: because the form of it, is in being baptized in the Name of the Father, Son, and Holy Ghost. Now the form gives being. If a person then be ignorant of any of the subsistences (or as they are commonly called, persons in the Trinity) how can he be baptized aright? and though sometime persons were baptized in the name of the Lord Jesus, yet doubtlesse had those persons a knowledg of the Trinity. Yea, and *Iohns* Disciples also had the same knowledge; in that the Spirit descended visibly like a Dove upon Christ, at his baptism, and a voice cried out; *This is my beloved Sonne, in whom I am well pleased.* Matth. 3. 16, 17. Where Father, Son, and Spirit, are all named.

Its a prime principle, that souls be informed in the object of worship, especially, if they go so far as to take Christs badge on them by baptism.

Mr. *Blake*, p. 32, 33. counts it a singular opinion in me, in that I affirm the Particle *They*, twice mentioned in the 5. verse, to have reference to *Lukes* relation, of *Pauls* proceeding with these twelve disciples at Ephesus, and not to have reference to the hearers of *Iohn Baptist*.

Reply. This is no singularity in me, for *Cyprian* long ago thought so much. *Epist. ad Iubarian.*

2. It seems not spoken of *Iohns* hearers, but of the twelve; because there's a period at the end of the 4. verse at these words; saying, *They should believe on him that should come after them: that is, on Christ Iesus.* Here is a period, when it should onely have been a Colon, had it been spoken of *Iohns* hearers.

3. If this had been meant of *Iohns* hearers, and not of the twelve Disciples, then *Paul* should lay his hands on the twelve, and the Holy Ghost come upon them, vers. 6. before they were baptized into the Holy Ghost; which is not any thing credible.

4. It seems cleer by the continuation of the History; and it would trouble

A sober rejoinder, to a Treatise written by Mr. Thomas Blake;

a good Grammarian to give a reason, why the Pronoun *They*, should agree with *John's* hearers, rather than with the twelve.

But my second reason, is that which swaves with me. I grant, if it can be evinced that it's spoken of *JOHN'S* hearers, then the Argument is of no force: For to confirm which, Mr. *BLAKE* brings no Arguments from the Text. But if the contrary be evinced further, as others may see further demonstrations for it, more then is yet revealed; then the Argument is unanswerable. For Mr. *BLAKE'S* saying herein, vers. 5. hath a full relation to saying yea to *JOHN'S* saying, vers. 4. And why not as well or better to *PAUL'S* saying? vers. 4. Then said *Paul* --- *When they heard this*, vers. 5. And for the agreement, it may be very fit, for vers. 2. he askt them, whether they had received the Holy Ghost? And the twelve answered; they had not heard whether there had been an Holy Ghost: He asks them, unto what then were ye baptized? And the twelve answered, vers. 3. into *JOHN'S* baptisme: Then vers. 4. *PAUL* replied, that *JOHN* baptized with the baptisim of repentance, &c. *q.d.* The scope of *JOHN'S* baptisme, was to bring persons to believe on Christ: And when they heard this that is the 12. they were baptized into the Name of the Lord *JESUS*, which may be put Synecdochically for all the Trinity: And when *PAUL* had laid his hands on them, the Holy Ghost came on them, vers. 6. as it did on the Samaritans, Act. 8. 16, 17. as soon as ever they were baptized: I see not, but there may be a good agreement, betwixt all the parts of the Text. But of this enough.

Next, Mr. *BLAKE* licks over my 8. Argument, which is this.

The same conditions and qualifications, are required in persons baptizable in our dayes, as were in time of the Apostles. But to have put on Christ, to be baptized into Christs death, to have the heart sprinkled from an evill conscience, to be buried and risen again with Christ, to have the answer of a good conscience, were the conditions then required; *Ergo*, such conditions and qualifications are required in our dayes. p. 34

Here Mr. *BLAKE* gives not any answer worth replyall, onely he saith, my self acknowledged the benefit of salvation which infants have by Christ his death, and why may they not then be baptized into his death?

Reply. I put it onely in a charitable supposition, for elsewhere I say, the Scripture reveals nothing of the salvation or damnation of infants.

2. Though dying infants (it's to be hoped) have benefit by Christs death, yet being no man knowes which of them will dye in infancy, nor which of them will grow up and prove godly or wicked, yea they all being without any profession of life or godliness, yea without any such qualifications whatsoever; therefore we baptize them not, because no such unqualified persons, were baptized in the Apostles dayes, nor by Christs Commission; to the adherency of

which

which Commission and example, we are not yet informed that we transgress.

Next Mr. BLAKE, P. 35. Examines my 9 Argument, which is.

That tenent which brings mischiefs to the Churches, and the contrary practise, benefits: the practizing of the one is unlawfull, and the contrary practise required.

But the baptisme of Infants brings mischiefs to the Churches:

And the delaying of baptisme till Persons believe, brings benefits;

Therefore the practising of infants baptisme is unlawfull, and the contrary practise required.

To the proposition Mr. BLAKE answers: the same lists of mischiefs which you heap up to make good your assumption, were undeniably in the Church of the Jews through circumcision of infants, as well as in the Churches of Christ, by their baptisme.

Reply. You should have added [in their infancy] to the word [baptisme] or else you deceive the Reader, to make him think, that I think, that there are mischiefs in the Ordinances of God; as in a right baptisme, which I do not. Now granting your speech to be of infants baptisme, I deny there was any such mischiefs could be pretended against Circumcision. Did that confound the world and the Church together, when there was a command from God to circumcise every male? was that a groundworke of traditions, which was done by a precise command from God? or could that fill the conscience with scruples, where there was a cleere command for it? Gen. 17. I might go through the rest of the particulars of the assumption which you urge, in answering to the proposition; but these are enough.

P. 36. Mr. BLAKE saith, in further answer to the proposition, viz. You imagine no small mischiefs to come to the Churches, by compulsion of conscience, yet that which you thus brand, in the old Testament, was the command of God, and practised of renowned Princes, with singular approbation of the Holy Ghost.

Reply. I suppose this instance, doth not a whit prove the point in hand; we never find in the old Testament, any Magistrate, compelling any persons to this or that believe; or punishing him if he did not so believe, as the Magistrate would have; we only find him compelling those of the Jewish Church [himselfe being a Member thereof] to practise the things they did professedly believe; yet did not the Magistrate, bring in any proselites this way, nor compell any Town or City of any forreign nation, to imbrace their believe; as the Ammonites, Hittites, or the remainder of those Nations that remained amongst them. That he did; I suppose, he did by command from God.

In

In the new Testament, we find none compelling in point of believe, hat I know of, save the beast, Apoc. 13. 15. Which causeth, that whosoever would not worship the Image of the beast shou'd be killed, and vers. 16. 17. Causeth all, small and great, rich and poore, bond and free, that he may give them (for so it is in the original) a mark in their right hand, or in their forehead, and that no man might buy or sell, unlesse he have the mark.

Besides, what *Moses* did in compelling the Jews themselves to enter into Covenant with God, he had some Prophet to direct him herein; else could he not have done it, seeing there was no rule for any such thing in the law of *Moses*: without which how he could have been exempted from will-worship, I cannot for the present understand, neither he nor any other King, compelled any Person to the Jewish religion, or to be present at their Sacrifices, or to be a member of the Jewish Church.

And what if sundry Princes in the old Testament practised the same, yet was the Kingdome of Israel an earthly or worldly Kingdome, an earthly or worldly Temple, an earthly or worldly People, and the King an earthly King, who in and over all that Kingdome, Temple, and People, could require only earthly obedience: but the Kingdome of Christ, now is an heavenly Kingdome, not of this world; his Temple, Tabernacle, House, People, all heavenly, and spirituall: and the King Christ Jesus, a King requiring spirituall obedience; to whom obedience ought to be willing and cheerefull, not voluntary and forced.

Nay, should the Magistrate by his power bring his people to truth, and they walke in an outward conformity to the true, and dy in the profession thereof, in obedience to the Magistrates power, either for fear or love; shall they be saved? no they shall not, but they only whom the love of God constraines to obedience, shall be accepted: The Magistrate being then unable to make men offer acceptable sacrifices to God, will he (whether Persons will or no) make them bring unacceptable sacrifice to God? surely the Magistrate herein will not please God. It was not long since, that the Magistrates compelled men to kneele at the Sacrament, to bow at the name of Iesus, at the alter, with many other willworships; as crossing their Children, joyning in the service book, &c. Had the things been lawfull, they had been abominable to the Persons that did them, if in their consciences, they had been unlawfull. But the things being unlawfull, and the Magistrate compelling them too, did he not compell them to sin against their consciences? and those that would preserve their consciences, and departed from evil, were they not made a prey and ruined?

If the Magistrate have not power to rule the conscience, in the least things, which are in their own nature indifferent, Rom. 14. 23. As to

command a man to eat meate, or weare clothes, of the lawfullnesse whereof he doubts; then hath he not power to command mens consciences in the greatest things, as the choyce of his religion.

And if this magistrate or state have this power, then all foregoing and following magistrates have the same; then had *Queene Mary* power to compell her subjects to go to Masse, and if they refused, she might burne them; and who knows what Magistrates in following times may produce, or what their religion may bee? Neither let any man though at present sitting at the steeple, think that how ever things go he shall have his principles satisfied: for reflect but upon the *Arrian* controversy, in the course of history after *Constantines* times; how men potent in state were in a moment degraded. How great a man was *Cyprian*, yet dyed a Martyr, because he would not worship the Gods at the Magistrates command. *Hypolitus* as *P. uacantius* reports, to be torne in peeces by horses. Was not *Athanasius* Bishop of *Alexandria*, having suffered many treacheries of the *Arrians*, forced to fly to the Emperor *Constantine*, and after his death was driven away againe: was not *Chrysostom* Bishop of *Constantinople*, by the envie and calumny of *Theophilus* of *Alexandria*, banisht into *Armenia*, by the command of the Emperour *Arcadius* and not being at rest there, his enemies procured a further banishment, till they got his life at length in banishment. These and many more lost lives and liberties, from the commands of Magistrates, who being in great degree, times turned against them in a moment.

Are not the *Marian* dayes and Episcopall banishments fresh in our memories, because we would not worship the Images that they set up. How often did they compell persons to eat the Lords supper with doubting consciences, nay against their consciences, and so made them eat unworthily, to their owne judgement, by kneeling, bowing; and being constrained to practise against conscience, in time lost all conscience.

Truely can the Magistrate or State, prove that we may obey them in the things that they command in point of religion, without the everlasting destruction of Soule and body then let us for ever be branded, if we refuse to obey, but if they cannot, that rule remaines everlasting, that we must obey; God rather then men: and so much the more as the Magistrate is set over us only as men, not as we are Christians, but onely by accident; the bond betwixt Magistrate and subject being essentially civil; but religious, accidentally only. To conclude, with the words of a late writer, considering God is not pleased with unwilling worshippers, Christian societies bettered, nor the worshippers themselves neither, but the plaine contrary in all three; the saying of the wise King of Poland (*Stephen* by name) seemeth approveable; that it is one of the three things

A sober Rejoinder to a Treatise written by Mr. Thomas Blake;

God hath kept in his own hands, to urge the conscience this way, and to cause a man to profess a religion, by working it first in his heart.

Further, whereas Mr. BLAKE, Pag. 36. Distinguishes of inconveniencies, and makes a greater, and a lesse, and that the lesser may be borne to avoid greater.

Reply. The allegation is not of inconveniencies, but of mischiefs, the particulars in the assumption alledged, are not only inconveniencies, but mischiefs; yea such, which so far as I apprehend (with submission to better judgements) tend unavoidably to ruine the Churches, as will appear in examining the particulars.

Mr. BLAKE Pag. 36. Excepts against the first mischief, viz. That Infants baptisme fills the Church with rotten members, to which he answereth; Pag. 36. That he and his, find not by experience, rottenness of members by our way prevented; and eagerly breakes out in charging heavily, not any person, but almost the whole, of some newformed congregations.

Reply. For secret rottenness, that is only knowne to God, for scandal-rottenness I am perswaded it is a notorious untruth.

Mr. BLAKE to the 2. Mischief viz. Pedobaptisme, confounds the world and the Church together; he saith, just nothing in effect, Pag. 37.

To the 4. Mischief, wicked persons rest in their infants baptisme. Mr. BLAKE, so will they in their baptisme, received at the age of *Magis*.

Reply. But do Persons rest in such sottish ignorance, and open prophane-ness in the one, as in the other?

To the 5. viz. Infants baptisme is a nest-egge to traditions.

Mr. PLAKE, Bellarm. When he is to deale against Anabaptists, can prove it from Scriptures.

Reply. It is a knowne refuge for Papists, and popishly inclined, and cannot be denied; for your saying, I quote Bellarmine, with as good a conscience, as Bellarmine wrote. Your office was to judge of the cause in hand, and not of the conscience of a person you know not, Rom. 14. 4. Who art thou that judgest another mans Servant?

To the 6. It fills the conscience with scruples; as some question, whether they were ever baptized?

Mr. BLAKE to this saith, with as good reason as *Paul* might question whether he were circumcised, Pag. 39.

Reply. Not so, for circumcision made a visible marke, which baptisme in infancie doth not.

Mr. BLAKE, Pag. 40. is offended at this. But that which causeth most scruple, is about the formall cause that inrights persons to baptisme: to which

which he saith; God is one party in the Covenant, the Believer and his seed is the other; when the believer assents to the promise with a faith dogmaticall, so as to make profession, he and his are interested in the priviledge, Pag. 40. No where hath God made a promise to be the God of believers and there seed, but promised so only to Abraham and his seed.

Reply. Seeing you say God is one party in the Covenant, and the believer and his seed is the other; if you meane an inward covenant, or the Covenant of Grace, wherein Salvation is promised, and the Believer and his seed are one party in that; how come they to fall away? doth God fall from his promise, or the childe fall from Grace?

If you meane only, an externall dispensation of this Covenant, and that though infants are not in the eternall Covenant, yet they are in the externall dispensation of it;

To this I answer,

1. Its a grosse error, to thinke the signes of the new Covenant, viz. Baptisme and Supper, to be outward dispensations of the Covenant; this new Covenant is wholly an inward thing, lying betwixt the Trinity and a believing soule; there is but one way of dispensing this inward Covenant, viz. the spirit of Christ applying the blood of Christ to the soule; and baptisme is a signe hereof.

2. There can be no outward dispensation of an uncertaine thing; now its uncertaine of any individuall infant, whether he be in the new covenant.

3. As it was not being in Covenant gave right to circumcision for any externall dispensation of it, for *Noah, Adam, Lot, & Abel*, had the same covenant, yet was there no externall dispensation of it, for want of a command; so it is not being in Covenant makes a person a fit subject of Baptisme, but profession of life joyned with profession of words, Acts 8. 37. Heb. 10. 23.

4. Its no where said in the new Testament, that where parents are in Covenant with God, their children shall be in the externall dispensation of the same, much lesse is it said, where parents are only in externall dispensation of the covenant, their children shall be in the same.

Now whereas Mr. BLAKE seemes to make the formall cause of baptisme, to be the Believers assenting to the promise, with a dogmaticall faith; so as to make profession.

Ans. If he understand profession of life and words, we assent thereto; and this being acknowledged to be the formall cause of the baptisme, doth wholly cut off Infants; and no other formall cause doth he assigne upon demand.

A sober rejoinder to a Treatise written by Mr. Thomas Blake;

Mr. *Blake*, p. 41. Endeavourerth to excuse this mischief, that infants baptism makes no jar betwixt the doctrines laid down by the learned; making it a signe or seal of forgivenesse of sins, of ingrafture with Christ, and the present dispensation of it to infants; of which we have no ground of their forgivenesse and ingrafture with Christ, seeing many, if not most, grow up and prove wicked. This, Mr. *Blake* excuseth by a distinction, p. 41. 42. There is, saith he, in baptism two parts; an outward, and an inward, and a double benefit proportionably answering: First outward, which is initiation into Church society. Secondly an inward benefit, which is the blood and spirit of Christ, with the fruits and effects both of justification and sanctification; of which infants are capable by the immediate work of God: And hence he thinketh, he takes off all jarring herein.

Reply. The question is not about the parts and benefits of baptism, but about the right of dispensation; Seeing that baptism is a signe of forgivenesse of sins, whether it be well done to administer it to those, of whose forgivenesse of sins we have not the least ground to be perswaded. But whereas Mr. *Blake* seems to affirm, that baptism is a signe of some externall thing, viz. Initiation into Church-societie, and infants are capable of that, in the perswasion of any administrator of baptism, though he have no ground to think their sins pardoned.

Answer. The matter of Churches in Scripture being Saints; 1 Cor. 14. 33. 1 Cor. 1. 2. how can infants be capable of initiation into Church-societie? Especially, seeing the ground of all societie with the Churches of Christ in fellow membership, is a presupposed communion that those persons have in Christ, and his death; whereupon they are taken into membership, to remember the said benefits. Therefore none ought to have the outward part in baptism, and so consequently no initiation into Church society, but they that upon some grounds are supposed to have the thing signified; which Infants cannot.

Mr. *Blake* p. 42. setteth upon the 9th. mischief, viz. Infants baptism produceth many absurdities: At first, it puts Infants in a state of remission of sins before calling. To which he answers, I had thought neither you nor we, had believed such an *opus operatum* in baptism, as thus to work grace and remission of sins: It presupposes indeed a capacity (you would say a capability) of such grace in Infancy.

Reply. But is it not absurd, to presuppose all infants in a state of remission of sins, as they do (or ought to do) that administer baptism to Infants, which is so much more absurd, because the persons were never capable of any externall calling.

Hence, its necessary for me to set down what baptism is; and will describe it

it no otherwise; then the famousst Divines have done, and do generally in their books; and I could wish Mr. *Blake* had done so.

Baptisme is a signe of our fellowship with Christ, in his death, buriall, and resurrection, Rom. 6. 3, 4. Col. 2. 12. Of our putting on of Christ, Gal. 3. 27. Of remission of sins in his blood, Acts 22. 16. And the answer of a good conscience issuing therefrom, 1 Pet. 3. 21. That as the person is buried in water, so the sins of that person are deemed to be buried in the death of Christ, Rom. 6, 3, 4. Col. 2. 12. I wish Mr. *Blake* would define, or at least describe baptisme, it would cleer many controversies.

2. Absurdity, It makes them visible members of Christs Church, before calling; contrary to 1 Cor. 1. 2.

To this Mr. *Blake* saith, if you mean effectually calling, according to purpose, there are many such among your own baptized ones.

Reply. The absurdity is, that they are made members, before any manner of calling appear to the Administrator or Church, which is contrary to Christs Commission, and Apostolicall practice, who first called persons to faith and repentance, Acts 2. 38. and then after baptized them.

3. Absurdity, Pedobaptisme upholds a Nationall Church.

Mr. *Blake* saith, tell me how there can be a nation of Disciples, and not a Nationall Church.

Reply. It upholds a Nationall Church, because if that were taken away, a nationall Church would fall down, for it is hereby that all the Nations become (Pseudo-Christians, many of them) Christians; not from any Nationall multiplication of Disciples. In the old Testament, there was a Nationall Church, Deut. 16. 16. all the Tribes of Israel were three times to appear at Jerusalem, there was an high Priest for the whole Nation, and sacrifices to be administered by him, Lev. 16. 1. to 29. and with him other Priests and Elders, to whom appeales should be brought, Deut. 17. 8. to 13.

4. Absurdity, by this Infant-baptisme, all are compelled to become Christians whether they will or no; to which Mr. *Blake* saith, compulsion is against heart, and Infants themselves have no heart rising against their baptisme, p. 43.

Reply. If they have an heart-rising against Christianity, when they come to yeares of understanding, its enough to prove the vaility of Infants baptisme; for the people of Christ ought to be a willing people, Psal. 110. 3. And as at other times, so especially at their baptisme, Acts 2. 41.

5. Absurdity, many by Infants baptisme, are received into communion of baptisme, who are excluded from communion in the supper; whereas the communion in baptisme, is one and the same. To this p. 44. Mr. *Blake* saith, what warrant to deny a baptized person the Lords Supper, who is qualified with knowledge, and manifests no scandall in his life,

Reply.

A sober rejoynder to a treatise written by Mr. Thomas Blakes;

Reply. Nay show what warrant, to deny any baptized person the Lords supper; if they were ignorant or scandalous, why did you baptize them? if there be a sameness of communion in baptisme, and in the supper, as you confesse; then those that are received to the one, ought to be to the other: is not baptisme as well as the supper, a signe of communion with Christ in his death, buriall, and resurrection; and consequently there is an absurdity (I might call it a prophanation) in infants baptisme, in that hereby thousands are received, who neither can, nor ought to be received to the supper.

Some other absurdities Mr. BLAKE reckons up, which because he gives to some of them no answer; as absurdity the 8. and to the rest no materiall answer, I will not spend time about them.

Whereas I had alledged, that delaying of baptisme till persons believe, brings benefits: Storm of Antichrist, Page 22.

As first, Hereby the matter of the Churches will be right, whiles none but Saints in profession will be admitted members, and without a right matter, there will never be a comfortable reformation: to which Mr. BLAKE saith. The experiment of the present and former age, hath found it far otherwise.

Reply. Compare the matter of the Churches, throughout all the Parishes in England, where infants baptisme is received, with the matter of those Churches where it is ejected, and the experiment will appeare just as I have layd it downe.

Against the 2. Benefit viz. That Persons being delayd, would be careful to get knowledge, that so they may partake of church priviledges, and without which, they cannot partake of them; and to addresse their lives according to the rule of Christianity; Mr. BLAKE saith, that it would rather provoke them to despise knowledge, and persecute them, who against the free charter of heaven, and prescription of all ages, deny them the right of priviledge.

Reply. Though they have their infant baptisme, yet multitudes that have it do, both despise knowledge, and persecute the Saints of God, yea even those that are members with them in the same Church: and they would do no more, if they were kept off from baptism.

Against the 3. Benefit, viz. That Christians would have a more perfect understanding of baptisme, which being administred to infants, seemes to be under a cloud: To this Mr. BLAKE saith, that this is known, and were it not for the cloudes I draw over, it would be more cleere.

Reply. When the Scripture maketh baptisme a signe of our fellowship with

with Christ in his death, buriall, and resurrection, that as our bodyes are buried or washt in water, so our sinns are buried in Christs death, or washt in his blood. Rom. 6. 3. 4. Col. 2. 12. 1 Per. 3. 21. Heb. 10. 22.

Now you shall make it a charter, whereby all infants of believers are christianised by their fathers Christianity; is not this a clouding of baptisme, a signe of Covenant, holinesse of beleevvers and their issue, Page 62. an hereditary priviledge of birth, conveyed from ancestors to posterity, Page 74. A holinesse which the parents transmits to the Child, the ancestor to posterity, Page 81. An intitlement to outward priviledges. *Birth-Privil.* Page 14. And elsewhere expressing it, as if it were a signe or seale of the Covenant wherein salvation is promised.

Against the 5. Benefit, viz. Deferring of baptisme would take off Scruples from Godly Ministers, who scruple the giving of the Lords supper to ungodly civill persons, and not without cause. Being,

1. They beare false witnesse to them, asserting the body of Christ to be given for them.

2. Give them a knife, wherewith they know they will cut their own throats, now if these should professe the faith in words, and not deny it in deeds, before they were baptized, by vertue of the same profession, they might be admitted to the supper, with out any more adoe.

To this Mr. BLAKE saith, if the delivery of the Sacrament to any that unworthily receive it, rises to the guilt which your language expresses; all ministeriall dispensation of it, in a Church that is most right in the world, will prove the greatest of snares, Page 46.

Reply. I know no tye from Christ, to bind Ministers so to give the bread and cup; muchlesse to use any such words, as to say the body or blood of Christ, which was given for thee *M.N.* And how so deliveri g, it will arise to a lesse degree of guilt unto them, I should be glad to be informed, we have no example of Christ or the Apostles, that so delivered the bread or wine; Christ only said, take, eat, 1 Cor. 11. 23. Which they might do after the blessing, without any delivery of it to them: and in my apprehension. Ministers have a great snare in so delivering it, which is the greater, if they use such words, viz. The body of our Lord Jesus Christ, which was given for them. For its possible for a person to have a Church right to Ordinances, and yet have no true union with Christ; yea, the Minister may greatly suspect so much by him, and therefore cannot he comfortably say such words, viz. The body of our Lord, &c.

For your saying, *Paul* was baptized by a Minister, it is rather presumed, then proved.

Whereas Mr. BLAKE adds, Page 47. We read of single persons of families

A sober rejoinder, to a Treatise written by Mr. Thomas Blake;

mil'yes of thousands, baptized upon the first profession to beleve; we read not of one of them denyed, nor an interrogatory put to them, concerning their personall qualification.

R. p. 7. We contend for no more but a profession of word and life, we meddle not with internall qualifications, knowne only to God; howbeit charity teaches us to judge persons who make a godly profession, to be so inwardly qualified, till we know the contrary.

Next, Mr. BLAKE sets upon my tenth Argument viz. That Infants baptism was taken up, upon unsound and erroneous principles, as that it did wash away originall sin, which I proved from Origen.

Mr. BLAKE to this saith: I pray did Origen speak by way of prophesy, upon what ground baptism of Infants, many yeares after his time should be received? In the next page but one. You say some Christians out of worldly wisdom, and a wearinesse to suffer, you doubt not about the time of Austin, or a little before, brought the baptism of infants into the Church: now Origen was 200. yeares Austins ancient, I pray you lay your hand upon your heart, whether you contend not more for an opinion, then for truth. Origen with you is a competent witness, that baptism of infants was brought into the Church upon corrupt grounds, but he must be no witness, that it was at all in being in his time.

Reply. I have layd my hand upon my heart, and assure you, that I contend only for truth, for baptism of infants being in Oregens time. I grant it as a tradition, but what is this to your practice, who contend for it as a divine birth-priviledge, and part of Christs possession, which he holds in his heritage of infants, as in your title Page: I reconcile that seeming contradiction you would make, viz. That about Austins time, or a little before, some would have gone about to have brought it in by divine right, when in Oregens time it was esteemed only a tradition. I cite corruptions comparatively, so long as they are acknowledged humane; but when once they come to be of divine right, its time then to oppose them. I count it not to have been, till it was urged by divine right, yet you your selfe confesse, Page 51. That Austin saith The custome of the Church in the baptism of infants, is by no means to be despised; and call it a tradition of the Apostles. It was but the other day we cast out unwritten traditions, and now must we resume them, because we find them in some

* *Especially, seeing* speeches of Augustin or *Origen, and yet whether the phrase of calling originally, seeing that originall of Origen is lost, and the translator confesseth, he added many things of his own; so that Erasmus, in his censures of his homilie on Leviticus, saith; a man cannot be certaine whether he read Ruffinus or Origen; the learned put his commentary on the Romans, where he calls Infants baptism a tradition, amongst his counterfeit works; as being much sophisticated by Ruffinus. M.S. of Mr. F.

Infants

Infants baptisme a tradition of the Apostles, hath not crept into the writing of the fathers by the Romanists, I much question: seeing it is so like their tenent at this day; and for your authority of Austin, which you seem so much to magnifie, *Lod. Vives*, a man well skild in Austin, beleevs no such matter; for in his annotations upon the 27. Chap. of the first booke, *de civ. Dei* (as Mr. *Den* cites him against Dr. *Featly*) he hath these words, viz. That of old it was the custome to baptize none, unlesse they were of full age, and did desire baptisme in their own persons, and did understand what it was to be baptized.

Further, Mr. *BLAKE* P. 50. bringeth in 5. Benefits upon Infants baptisme: as first, as soone as capacity serves, they are taught to know even by their baptism, to whom they belong, what master they are to serve, and in what scoole they are to be trained.

Reply. How can this bee, seeing there is no visible signe to teach them, unlesse opinion or traditionary relation can so teach; and yet few have both of these, some not one; and if their infants baptisme teach them what master to serve, the greatest part of baptized persons are little bettered hereby, in that as soone as they come to understanding, they chuse to serve the devill and their lusts.

For Mr. *BLAKE* 2d. Benefit, viz. A necessity is seen to get the knowledge of Christ, and walke in his wayes.

Reply. Nay many persons can see no necessity of getting knowledge, being they are Christians already; and will your divinity teach you to baptize persons into a faith, they are ignorant of; and for the necessity of persons from their infant baptisme to walke in Christs wayes, we see the cleane contrary; in that multitudes whom you deeme baptized in infancy, live such unholy lives, nay they being taken into covenant with their parents, and this Covenant being the Covenant of Grace, they are apt to be carelesse of holinesse, being they are from their infancy in Covenant.

Mr. *BLAKE* 3d. Benefit is; A delight is wrought in those, in whose communion they are bred; being debarred from society with Christians, it is the way to bring them to maligne them; but being taken into them, It must needs occasion delight in them.

Reply. When God workes a new nature, then do we delight in the company of Christians, and this we do whether baptized or not; Association with Christians, doth not simply breed delight, for Christ saith, five shall be divided in one house, three against two, and two against three; outward communion can never be delightfull, till there be first a communion of spirits.

A sober rejoinder to a treatise written by Mr. Thomas Blake;

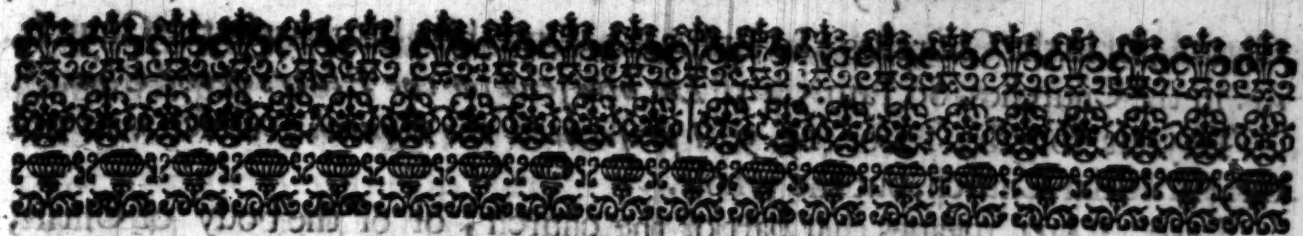
Mr. BLAKE'S fourth benefit is, the aggravation of their sin in the Ministry, by reason of the favour they receive from God, the society in o which they are incorporated, and the reall Covenant into which they are entred, in case their conversation answer not their profession.

Reply. As deep aggravations may be against them, in case they go on in sin, and remain unbaptised, Eph. 2. 12. sorely did John threaten unbaptized persons, Matth. 3. 7.

Mr. Blake's fifth benefit is, Parents see a strong engagement to bring them up for Christ, when they have dedicated them to him, and put them into the fellowship of those that are his Saints and members.

Reply. The cursed condition wherein children are by nature, in that they are children of wrath, is engagement enough for godly parents to bring up their children for Christ, and those Parents upon whom this motive worketh not, nothing will work; that doth perswade so much, that nothing can seem to make an addition.

Next, Mr. Blake pag. 52. comes to set upon my last argument, drawn from antiquity, wherein he goes about to weaken my authority, drawn from the ancient Fathers; As *Iustin Martyr, Tertullian, &c.* Where I shall desire the Reader, onely to compare what I have written, with Mr. Blake's answer thereto. And for his excuse of Mr. M. in that he alledged a spurious book of *Iustin Martyrs*, I suppose Mr. M. is of more conscience then to justify it, yet will Mr. Blake seem to face out Mr. M. his mistake. And whereas I desired a proof for Infants baptisme out of *Iustin Martyr, Irenaeus, Origen, Clemens Alexandrinus, or Tertullian*, Mr. Blake hath nothing to say, saying; That *Origen* called it a Tradition. I have plentifully proved the practice of believers, from the most ancient Fathers, *Storm. of Antsch. p. 27. part. 2.* And there being nothing brought by Mr. Blake, nor any others truly, for the baptisme of Infants, I will not tyre my self or Reader, in a further producement of humane authority, having done it so largely in my former book, and the same remaining still unanswered for substance: As the Reader may see if he compare what I have there alledged, and Mr. Blake his answer thereto. By examining his Exceptions, the Treatise would swell too big.



A Reply to the Second Part.

INTITULED,

A Vindication of the Birth-Priviledge.

First, Mr. B. makes a digression, and contends from a small occasion to make a long discourse, to prove an universall visible Church: (and being offended with me, that I explode it as a Monster) he goes about to prove it by reasons. As first, the confession of the Churches called Anabaptists. Secondly, that many Particulars make up a generall; many particular men make up a multitude of men. Thirdly, in that God sets forth in the Church, first Apostles, secondarily Prophets, 1 Cor. 12. 28. This is not each particular Church, but the Church universall. Fourthly, 1 Cor. 15. 9. from the Apostles speech, when he saith, *He persecuted the Church of God*: his spleen was not carried against one particular Church, but the whole Church. Fifthly, from 1 Cor. 10. 32. *Give no offence to the Church of God*: no one particular Church is there deciphered, but under the notion of Church, universally all Churches.

Reply. First, to your first: Its a wonder you will confirm your Position, from the confession of Churches, or persons; elsewhere in your Book so stigmatized. But I suppose, the confession speakes of that spirituall Kingdome and Church Synechdochichally, onely as it is part of the body of Christ.

2. To your second, viz. That many particulars make up a generall, many particular men make up a multitude of men; therefore many visible Churches make up one visible Church. You may as well reason, many women make up one woman; and with more probability, many Ministers make up one Bishop.

To your third, 1 Cor. 12. 28. God hath set forth in the Church, first Apostles; that is, not in each particular Church, but the Church universall.

Reply. Its a Sinechdoche of the species, the singular for the plurall, in the Church, **E 2**

A Reply to the Second Part; Intituled,

Church, for in the Churches; So Eph. 3. 21. *Unto him be glory in the Church, &c. in the Churches.* So Jam. 5. 14. *Let him send for the Elders of the Church.*

To your fourth, 1 Cor. 15. 9. *I persecuted the Church;* which was not one particular Church, but the whole.

Reply. PAUL meanes that part of the church, or of the body of Christ, which was here on earth, which is called *ἐκκλησία*, church, or a company called out, in opposition to them that were yet in the state of nature, weltring in sin. He speaks not of churches, as visible; of which the question is.

To your fifth, 1 Cor. 10. 32. *Give no offence to the Church of God.* The answer to the third and fourth may serve here: though there be some hypocrites, yet may they be said to be of the church, as a glasse eye, a wooden leg, or wen on the face, may be said to be of the body.

These things being so, and you declaring pag. 65. that you enter not upon the controversie concerning an universall church politicall; and yet maintaining, that there is a church abstracted from all consideration of single congregations, that receives Ministeriall gifts, and such an universall church; into the priviledges of which, Believers are received. You disclaiming an universall church politicall, and no other church being possibly assigneable, save the company of Believers, from *Adam* to the end of the world; your church is a meer Chymera, or Monster, concerning which the Word is silent.

Concerning Presbyters being called, the Church, if any such thing be (though divers of the learned oppose) it is only as they have a power from the Church, delegated to them, or representatively, as the Parliament are called the Kingdome, because they have the power of the kingdom committed into their hands.

Reasons why there is no Universall Church.

1. Because it must have an universall service and worship; That must be long to all, as the Jewish Altar and sacrifices; they must have universall Officers, as High-Priest, and Levite of old, and the Pope in these times to be the head thereof, and some universall Officer.

2. Because no man hath seen, nor can see such a church.

3. Were there any such universal visible church, then Christ should be the head of it; but Christ cannot be the head of it, because there should be many hypocrites therein; to whom Christ cannot be a head to convey influence of comfort.

Further, whereas Mr. BLAKE avouched a covenant-holinesse, in his *Birth Priviledge*; I answered, there was no other covenant with the Gentiles now, but that which was to be covenanted before the world, *viz.* That eternall life should be by believing in Christ.

Mr. BLAKE saith, though the covenant be but one, yet may there be severall wayes of dispensations of it; it may be given to the Jewes, shadowed under earthly promises, outward types and shadowes, --- This very covenant was sealed in the Sacrament of the Jewes, held forth in these types, and
vailed

ailed in the promises of Canaan, and no covenant essentially, differing from this page 66.

Rejoynd. The question is not about the dispensation of the covenant, which formerly was dispensed in types, and sacrifices, but now is dispensed in the history, but about the covenant. The whole scope of both your bookes for the most part, is to prove another covenant, that is an inrightment to outward priviledges, which though you conceal the distinction, yet any man may see your aim. If this covenant of grace were viewed in the Jewish types, and no other, then any covenant inrighting to outward priviledges must needs fall downe.

Mr. BEAKE. There must be a way of conveyance of this covenant to the Jews in their dayes, to the Gentles in these times, otherwise there would be no covenant at all. God had no immediate intercourse with any people, to strike Covenant with them, his way of covenanting, is his Ordinances, these ordinances are therefore called the covenant, Rom. 9. 4. As containing, and conveying the covenant; they are the outward part of the covenant, and right and title to this outward part of it, in the Church is hereditary, which your onenesse of covenant doth not overthrow.

Rejoynder. Is a box that conveys a jewell, the outward part of the Jewel? is a conduit pipe that conveys the water, the outward part of the water? yes, with as good reason as the Ordinances of God, through which God conveys his covenant in Christs blood to the soul, are the outward part of this covenant of Christs blood conveyed to the soules; your saying, because the Ordinances convey the covenant, they are the outward part of the covenant, is a proposition that destroys it self, as if you should say, *Arons* pot, Ex. 16. 33. which kept the Manna for the generations of *Israel*, was the outward part of the Manna. 2. Suppose Gods Ordinances, as Baptism, Supper, preaching of the word, were the outward part of the covenant, how doth it follow, that right and title hereto is hereditary, seeing that not only particular persons, but even from whole Churches these Ordinances have been removed; as *Ephesus*, from which the candlestick is so far removed, that I have been informed from a learned man, that was lately in *Ephesus*, that there is not so much as one therein that beares witnesse of the name of Christ. If Ordinances be hereditary, how came all the Easterne Christians to lose them, and Mahumitanisme come in their stead, except we should groundlessly and beyond belief, suppose that all those Christians dyed without heirs. For your saying, the Ordinances are called his Covenant, for which you cite, Rom. 9. 4. To whom pertaines the Covenants; the Apostle sayes, Covenants not Covenant, by covenants are meant the tables of the covenant, by a metonymy, unlesse we understand

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the two Covenants mentioned, Heb. 8. 7. 8. Heb. 9. 1. Called a better and a worse, a first, and a second, or the renewings of that one Covenant of Grace, which was made to *Abram*, and renewed to the severall Patriarchs.

Next, P. 67. Mr. *BLAKE* taxes me for saying, this incision in the roote *Abram*, of us Gentiles in the Jewes stead, by a visible constitution, is meerly imaginary; his reason is, because then the Apostles dispute upon this subject should be imaginary; for that he speaks of the body of the Jewes, and the body of the Gentiles called by the ordinances.

Rejoynd. What can any such incision in the roote *Abram* by visible constitution bee, but imaginary? seeing only the naturall branches that had the signe of circumcision, were planted in him only by visible constitution; and in token thereof, they had a visible signe to be knowne by, viz. The cutting off the foreskin of the flesh. But we Gentiles are planted in him in a spirituall manner, as he is a spirituall Father, like unto God. To use the Apostles expression, Rom. 4. As we are part of the spirituall seed; for all the relation betwixt *Abram* and Gentiles is wholly inward, and spirituall; being he, as a common father, believed the promises for all believers. For your saying, the Apostle speaks of the body of the Jewes, and the Body of the Gentiles, called by the Ordinances; I suppose you meane, all the Gentiles that hear the sound of the Ordinances; that these are planted in the roote *Abram*, in the Jewes stead, I deny it for this reason; because *Abrams* Fathership to us Gentiles, is in respect of faith only, not in respect of any outward priviledges, see Rom. 4. 11.

Further, whereas I said, *Abram* stands as a roote two wayes, 1. Visibly, to the Jewes that descend of him.

2. Invisibly, to the believers among the Jewes and Gentiles, Rom. 4. 17. It is by vertue of this latter incision, that not the Gentiles, but the believers among the Gentiles, are grafted in.

Mr. *BLAKE* to the former saith, *Abram*, *Isaac*, *Jacob*, *Iesse*, *David*, and all within the promise, by vertue of the Covenant made with them, are an holy roote, and convey that Covenant holinesse, to all that are their branches. *Abram* is a first leading roote, P. 67.

Rejoynd. If this were true, then abundance of the Turkes w^ose progenitours were christians, and in covenant with God, should have a Covenant holinesse.

2. *Abram* alone, Rom. 11. 16. (if any other roote besides Christ can be understood) is the roote; if the roote be holy, so are the branches; Its a grand error to thinke every believer to bee invested in the same priviledge that *Abram* was, and that *Abram* was only the first leading roote; because it was allotted to *Abram* and to no other believer, to be a roote or spirituall father of many Nations, Rom. 4. 17. To

To the Second, Mr. BLAKE saith, P. 67. The distinction of Gentiles and believing Gentiles, might have been spared.

Rejoynd. Not very well, seeing that the scope of your dispute, aymes at a covenant holinesse of a believing Nation, by which the infants of that Nation may be baptized; neither is it in any one Nation, but I suppose you would bring in all the nations where the name of Christ is in any profession, whether true or false: for *Pag.* 67. You tell us, that the body of the Gentiles called by the Ordinances, are planted into *Abram*, whereas not Gentiles, but belivers among the Gentiles, or called out from them, are *Abrams* seed, *Apoc.* 5. 9. Thou hast redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and Nation.

For that place of, *Rom.* 11. 16. Which you so much beat upon, it belongs only to the Jewes, and *Abram* in that relation, stands ingaged only as a roote, and first fruit, in that place unto the Jewes, of whose conversion, in the end of the world, together with her sanctity, the Apostle prophesies.

Mr. BLAKE, P. 86. *Abram* is to be considered as a man, so he is a root to all discending from him, but no holy roote; so he was the roote of the Hagarens, Edomites, and all the line of *Keturah*.

Rejoynd. *Abram* was as much a holy root to these, as he was to any Jew whatsoever (saving the promised seed) for these by command from God, were to be circumcised as well as any of *Isaacs* issue. *Ishmael* was circumcised, and so no doubt were his posterity, by command from God, so was *Esau* circumcised; we cannot thinke holy *Isaac* would have any of his seed uncircumcised, the like judge we of *Abram* towards the Sons by *Keturah*.

Mr. BLAKE 2. *Abram* is to be considered as a justified man, this Iustification is a personall priviledge, not communicable, nor discendable.

Rejoynd. No man ever affirmed it, for we know the just must live by his owne faith, yet that doth not hinder, but that root, *Rom.* 11. 16. Being Christ (as I proved by divers reasons yet unanswered) believers may be grafted, and yet *Abrams* Iustification not defend; but should we say believers are grafted into *Abram*, in respect of participation, of that Sonship, and spirituall priviledges and promises, which he as a common father received for all believers, what absurdity will follow therefrom? especially, seeing the Apostle seemeth to say so much, *Rom.* 11. 20. Well, because of unbelieve, they were broken off, and thou standest by faith, &c.

Mr. Blake P. 68. 3. *Abram* is to be distinguished as a professor of faith or worshipper of God, so he is a root or first fruit in this relation; the Covenant

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venant made with *Abram*, *Isaac*, *Jacob*, intitled all their naturall seed, and all that professe the like faith, in that royall priviledge of Gods own peculiar people, all professors of the same truth; which Scripture stiles by the name of believers, to the end of the world, are within the Verge of this covenant, as receiving a priviledge communicable and descendable.

Rejoynd. Then First, it intitled persons to be Gods peculiar people, when God had declared their rejection, as *Ismael*, and *Esau*, and all the Haggarens and Edomites, for these were *Abrams* naturall seed, and profest the same faith.

2. Where doth the Scripture prove your distinction, that *Abram*, *Isaac*, and *Jacob*, as professors of faith, and worshippers of God, intitles all their naturall seed in the priviledge of Gods peculiar people, if they do, then do they intitle the Jewes, that are now in a state of rejection, to be Gods peculiar people, who are enemies to the truth of God: These are Scripturelesse dictates.

3. Then it intitled all the ten Tribes to be Gods peculiar people, not onely in the time of the Calve-worship, which lasted about 200. years; but after, when they were caried away by *Salmanzar*, and never returned.

4. If *Abram*, *Isaac*, and *Jacob*, as worshippers of God, could intitle all their naturall seed to be Gods peculiar people, then other godly men, worshippers of God, can do the like; seeing there's no difference betwixt *Isaac*, and *Jacob*, and other godly men; and so all the posteritie of Believers (many whereof are infamously wicked) should be Gods peculiar people.

For your Arguments to prove infallibly that *Abram*, *Isaac*, and *Jacob*, and not Christ Jesus, are the first fruits and lump, and their posterity and Believers to be the root and branches; how ever the thing should be, if it were granted that *Abram* were the first fruit and root, yet cannot we conclude, that *Isaac*, *Jacob*, and every godly man, are first fruits and lump; for the reasons aforesaid. But were it granted, that not onely *Abram*, but *Isaac*, and *Jacob*, and the Jewish Patriarks, were these first fruits and lump, (for there is not the least title in the 16. verse of the Gentiles) yet should it onely follow that their root and branches should be holy? That is, those Jewes that flowed from them, and yet not all them neither, but onely those that should be called home at the fulnesse of the Gentiles comming in, Rom. 11. 26. And so all Israel shall be saved: which is nothing to make Believers of the Gentiles or their posterity holy.

And whereas, vers. 17. the Apostle speakes of some of the branches being broken off, that is, of the unbelieving Jewes, and of the Gentiles that were wilde Olive trees, grafted in amongst those Jewes, that were not broken off, and that these Gentiles with the remnant of these godly Jewes, did partake of the root and fatnesse of the Olive tree. I suppose the Apostle speakes of an ingrafture,

ingrafture, not in respect of Jewish Ordinances or constitutions, for so the Gentiles were not grafted or planted in with the Jews, but the believing Jews were grafted in with the Gentiles, into the new Ordinances of Christ in the Gospell, in which they partook of the fatnesse of the Olive tree. For the Olive tree to be the Jewish Church, and the fatnesse of it to be the priviledges thereof; is far from my belief. I rather think it was Christ, and the fatnesse the benefits that flow from Christ, and the rather, because vers. 20. *Paul* speaking of this ingrafture of this wilde Olive, saith; *Thou standest by Faith.*

For Mr. *BLAKE*'s Arguments to prove that the root is not *CHRIST*:

First, because this root and branch in the Text, can be severed; but Christ and his branches cannot be severed: Therefore root and branch is not here Christ. The contrary appears, *Joh. 15. 2.* Every branch in me that beareth not fruit, he taketh away; there are branches that may be severed from Christ.

Secondly, the root, is that of which the whole body of the Jews were branches, but that whole nation were never branches of Christ.

Ans. w. They might be branches externally, and yet be broken off; *Esa. 5. 7. The Vineyard of the Lord of Hostes are the house of Israel, and the men of Judah his pleasant plant.*

Thirdly, that is the root and first fruits, which renders them beloved, though for present enemies to the Gospell; but *ABRAM*, *Isaac*, and *Jacob*, renders them thus beloved, *Rom. 11. 28.*

Ans. w. *David* rendred many of his posterity beloved, yet was he neither root nor first fruits to them; as it is no necessary consequence to say, I am loved for such a mans sake to get credit, therefore he is a root or first fruits, to me, in communicating to me wealth: So its no consequence to say, the elect Jews are loved of God soul-savingly, occasioned by a kinde affection *GOD* bore to their godly progenitors; therefore I am loved for the same forefathers in outward priviledges, yea in outward priviledges of having any Infants baptized; when the Word speaks not a tittle hereof. Besides, this onely is spoken of the Jews.

For my three Arguments, that by the first fruit and lump are meant Christ, let the Reader see whether Mr. *Blake* answer them.

I will onely mention the second, because there is nothing materiall spoken to the first and third. Which is, the root and branches, the first fruit and lump, must be of the same kinde; but *ABRAM* and his posterity are not of the same kinde, his posterity being many of them wicked; but Christ and his body-mysticall are of the same kinde, having the same graces, &c.

Mr. *Blake*. So it is here, all are of the same faith and profession, all are hand-fasted to one and the same *GOD* in Religion; this holinesse the Text

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holds forth, is the same in **ABRAHAM** and his posterity.

Rejynd. The contrary appears, in that the ten Tribes so long approved the Calve-worship, and were so far corrupted, that **Hos. 4. 15.** the Lord commands, *Though thou Israel play the harlot, yet let not Judah offend.* Yea further, the Jews are bid not to go to Gilgal, nor to come up to Beth-haven, which were the places where the Calves stood.

Mr. Blake p. 71. complains, this Argument was not answered, *viz.*

The grand Birth-Priviledge of the Jews was to be an holy Nation, but this honour to be an holy Nation, is given to believing Christians, **1 Pet. 2. 9.** Therefore Christians in this Birth-Priviledge, are equall to the Nation of the Jews.

Ans. To answer further, I deny your proposition; their grand priviledge was, to have the Oracles of God among them, **Rom. 3. 2.** What advantage hath the Jew? Much every way; but chiefly, that unto them were committed the Oracles of God. Besides, to be an holy nation, was no absolute priviledge, but onely a conditionall; See **Exod. 19. 5, 6.** *If ye will obey my voyce, ye shall be unto me a kingdome of Priests, and an holy nation;* sometimes they did obey Gods voice, and then they were an holy Nation; sometimes they did not, and then they were a prophane Nation, to whom it was then said, **Hosea 1. 9.** *Ye are not my people, and I am not your God.*

Secondly, to your assumption; *viz.* That the honour to be an holy Nation, is given to believing Christians.

Ans. True, to such Christians as are a royall Priesthood, who are called out of darknesse to his marvellous light, **1 Pet. 2. 9.** which had now obtained mercy of God, **vers. 10.** to whom **CHRIST** is precious, **vers. 7.** These in respect of the distinct Lawes, whereby they live under the government of their King, the Lord **JESUS**, seperate from the rest of the world, are said to be an holy Nation; doth it follow therefore that Christians have this as a Birth-priviledge? Or that they have this priviledge as the Jews had it, who sometimes had it, sometimes fell from it? No, the condition of this holy Nation, being the Elect of God, and united in **CHRIST**, is unchangeable. Far is it removed from *Mr. Blakes* scope, that would make us dream we are a Believing nation as the Jews were, though the far greater part are visibly prophane, and disceded from persons, as visible wicked and prophane as themselves. When you see a Nation of Believing Christians, to whom **CHRIST** is precious, &c. called out of darknesse into Gods marvellous light, then you may have some ground to call us a holy Nation; but never so long as persons Christianity is a forced work, and their lives so vicious as they are. Therefore I exhort *Mr. Blake* to desist, from thinking, that because the mysticall body of **CHRIST** is an holy Nation, to draw the same priviledge to any Nation under heaven, unless he give us some rule, whereby we may know infallibly,

fallibly, when a Nation is a Believing Nation: These kind of doctriens tend to nothing, but to make wicked men dreame of a groundlesse peace.

Next, Mr. B. L. A. R. Page 72, 73. Bids me speake without tergiversations, where I place infants in regard of Covenant relation, whether Jews by Birth as the text speakes, or else with sinners of the Gentiles.

Ans. Dost the Apostle speake a word of federall holinesse in that place? the Apostle speakes in the person of himselfe, *Peter* and *Barnabas*, and all other Jews of what age or sex soever, if able to understand: we know that as well our selves, as the sinfull Gentiles stand need to be justified by Christ, and knowing the inability of any of our legall services, priviledges, or workes whatsoever, to make us righteous, we believe in Christ, that we may be justified by the faith of Christ.

And further, that neither Gentiles nor Jews, should be compelled to observe the Law, because no person living could be justified otherwise then by faith in Christ, Rom. 3. 9, 19. He calls himselfe and the other Jews by nature, to difference them from proselites, who were only Jews in affection. Or an argument from the greater, if we that have had such priviledges stand need of Christs righteousness, much more others, sinners of the Gentiles, who never had Gods law as we have had, Psal. 147. 20, 21.

This is the scope of the place, as we may see, Gal. 2. 15, 16.

Now to answer your question, where we place infants, whether with Jews by birth, or else with sinners of the Gentiles.

Ans. 1. The Apostle speakes not one word there of Infants. 2. Concerning infants state, the Scripture speakes not in what condition they are, and where the word hath not a tongue to speake, we must not have an care to heare. 3. We place Jewes by birth, and sinners of the Gentiles, and infants, in one and the same condition, for so the Apostle places them at large in that disputation, Rom. 1. Also cap. 2. and cap. 3. When Jews and Gentiles were one listed up against another; he concludes, Rom. 3. 9. What then are we better then they? no in no wise, for we have before proved, both Jews and Gentiles, that they are all under sin; and verse 19. Every mouth is stopped, and all the world becomes guilty before God; and verse 23. All have sinned, and come short of the Glory of God; and in this condition are infants of Jews and Gentiles, as they come into the world, children of wrath, Ephes. 2. 2. Howbeit God through his free grace, may, and it is well to be hoped, doth, save some or all of them, through the satisfaction of Christ, which may be effectually without believing, to persons not enabled to believe.

Mr. Blake. There are but two Kingdomes, Familyes, Cityes, Households, Gods and the devils; if Infants be not of Gods familie, Kingdome, Household, then are they of the devils.

A Reply to the Second Part; Intituled,

Ans. The visible Church being meant, many are not of this Kingdome, who yet are not of the devills, as *Jobs*, *Lor*; and many are of the Kingdome of the visible Church, who are of Satans Kingdome, as *Margus*.

Mr. Blakes Reply. Weedes may be in the Garden, flowers in the Commons.

Rej. Your reply is unsatisfactory. But further to the Argument I answer, First, many there be that are not of Gods Family or Household of the visible Church, that are not of Satans Kingdome, God having elected them, will in time call them home, *Eph.* 2. 12. There have been in all ages a company of elect, uncalled ones; who hath been of neither of these Kingdomes: the Thief on the crosse, *Rahab*, *Jam.* 2. 25. who believed in *Iericho*; the three wise men that came to worship Christ, were of neither these Kingdomes.

Answer. To Mr. Blakes additional arguments, brought to confirme the Birth-priviledge, and covenant holinesse of believers and their issues, Page 74.

1. If *Abraham* be a father in respect of Covenant, both of the circumcised, and those of the uncircumcision; then it followes, that this outward Covenant holinesse is hereditary, and a priviledge of birth, conveyed from ancestors, to posterity. But *Abram* is thus a father, in respect of Covenant to the circumcised, and those of the uncircumcision, *Rom.* 4. 9. 10. Ergo, We deny the consequence.

And first let us open the place, *Rom.* 4. 9, 10. *Paul* having shewed that all believers are justified, the same way that *Abraham* was justified, from vers 1. to verse 9. an objection might be made, vers 9. *Abrahams* example was particular, and therefore we can draw no generall doctrine from it, to which the Apostle begins to answer, that *Abram* is not to be considered as a particular person, but as the father of all believers, whether circumcised or uncircumcised.

But it might be objected, *Abram* was a circumcised person, what is that to us Gentiles?

To this the Apostle answers, ver. 10. Faith was reckoned to *Abram* for righteousness, how was it then reckoned? when he was in circumcision, or in uncircumcision, not in circumcision but in uncircumcision, 9. d. Peruse the history, and you shall finde, *Abram* had righteousness imputed to him, before ever he was circumcised, viz. Anno 86. *Gen.* 16. 16. Compared with cap. 15. 6. But he was circumcised Anno 99. *Gen.* 17. 24. and *Rom.* 4. 11. Having received the signe of circumcision, the Apostle shewes what the use of circumcision was to him; which was twofold.

to'd. First, to be a seal of the righteousness of the faith which he had, yet being uncircumcised; the meaning is, whereas God had promised that righteousness should be imputed to all them that believe, though not circumcised, verse 11. And to them also that are circumcised, walking in the steps of *Abrams* faith, verse 12. the promise being made to *Abram*, as father of all this believing seed, verse 16. He received circumcision, as a signe of this paternity or father-hood-ship; that this righteousness should not only bee to himself, but to all his believing seed, whether Jews or Gentiles, and no other; verse 11, 12, 13. So that if you aske why *Abram* received circumcision, a seal of the righteousness of faith, when as other Jews received it as an obligation to keep the law. Gal. 5.3. Or at most to oblige them to circumcision of heart, it was (observe this finall cause) that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them, and the father of circumcision to them, who are not of the circumcision only, but also walke in the steps of the faith of our father *Abram*, which he had, being yet uncircumcised.

So that Circumcision was a seal of the righteousness which *Abram* had, not in *Persona Propria*, but in *Persona Relativa*, as any one may see, if he seriously peruse, verse 11. and verse 16. and 17. It sealed unto him, not his owne personall righteousness, which he had long before, but the righteousness of all believers, whether Jews or Gentiles, which was promised to him as a publike father, Gen. 17.5. compared with Rom. 4.17.

This being premised, in answering to the Argument, we deny the consequence, viz. That though *Abram* be a father in respect of Covenant, both of the circumcised and uncircumcised, yet it followes not, that either there should be any outward Covenant holiness, or that it should be hereditary, or any Birth-Priviledge, should be conveyed from Ancestours to posterity, because *Abrams* Father-hood is only in respect of believing, Rom. 4, 11, 12, 16, 17. Not in respect of any outward Covenant holiness. Hence Rom. 4.13. *The promise that he should be here of the World*, was to *Abram* through the righteousness of faith, that *Abrams* Father-hood, of which the Apostles here speaks, is onely in respect of believing, appears further, verse 16. Therefore it is (viz. The promise of faith; that it might be by Grace, to the end, the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of *Abraham*, who is the Father of us all.

Secondly, *Abraham* is not a father in respect of Birth-Priviledges; conveyed from himselfe to others, by any lineall hereditation, and so from ancestors to Posterity; for his Father-hoodship was in respect of the inter-

Abram a father of the uncircumcised as well as the circumcised not as uncircumcised persons, but as uncircumcised believe

nall covenant stablished in the promised seed, Rom. 4. And therefore to argue, that because ABRAM was a father in respect of this internall covenant, therefore an outward covenant holines is hereditary from him, and a Birth-Priviledg conveyed from Ancestors to posterity, is a meer paralogisme; as if we should reason, such an one hath wealth from his father, therefore he hath health from him; which is a thing of another nature. If the naturall branches that came from ABRAMS loyns, have no lineall hereditation in the covenant of grace, by vertue of that promise, Gen. 17. 7. for, Rom. 9. 7. neither because they are the seed of ABRAM, are they all children, then much lesse have the naturall posterity of other believers.

Whereas Mr. Blake p. 74. to prove the consequence of the foregoing Argument, saith; Its necessary to the being of a Father, to communicate being to posterity: If ABRAM be a father, not onely in respect of being in nature, but also of being in covenant, then as a father he doth communicate a covenant, being not inward, which is communicable; but outward, which onely is hereditary, and discendable.

Reply. To us Gentiles ABRAM is onely a father, in respect of being in covenant; hence Rom. 4. 17. as it is written, I have made thee a father of many nations, like unto him (so it is in the Greek) whom he believed, even God, who quickeneth the dead. Here the Apostle sets down the Godlike properties and qualities of ABRAHAMS father-hood. First, it was not partiall, but universall; as God was father of all Nations, so was ABRAHAM a father like him whom he believed. Secondly, it was spirituall, not bodily; as God was the father of all believers, not by commixture of essence, but by spirituall adoption, so was ABRAMS fatherhood onely spicituall; ABRAM as a spirituall father to whom the promises were made, adopts after a sort all believers, into copartnership in the Covenant: But to imagine (besides these two properties of ABRAHAMS fatherhood, which are plainly set down by the Apostle.) A third property, which is externall and discendable, is groundlesse and most uncertain.

Mr. Blake his second Argument is; If there be an outward covenant, and holinesse of covenant relation (different from that which is inherent and qualitative) in the dayes of the Gospell, as there was in the time of the Law, then is there the same reason of an hereditary discent of covenant, now in the times of the Gospell, as in the times of the Law; but the former is true, *Ergo*, the latter.

Answer. First, to your assumption; There is but one covenant under the Gospell the Law whereof is writ in the hearts of the godly, Heb. 8. 10, 11.

Secondly, whereas you would p. 75. prove there is an outward holinesse or covenant relation, because there is an outward calling; Then first, visibly wicked

wicked and prophane men should be holy, because they hve an outward calling. I would faine know what holinesse there can be, in a people that are outwardly called, and do not inwardly answer: nay are they not esteemed more prophane then others? Pro. 1. 24. *Because I have called and ye have refused, &c.* And declared not to be Christs sheepe, Iohn 10. 27. *My Sheepe heare my voyce:* but if you say they have an outward calling, because they do in some measure make profession of Christ, and take his badge upon them, though they are vicious

Ans. This badge, by pædobaptisme they never consented to in their Infancy, and therefore no way can be said to answer to a call, no not *Quod extra*, and for any personall presence at ordinances when they come to understanding, if that can outwardly sanctifie them, then the Heathens may be sanctified; who in many places will come, and sit them out very demurely, as well as Christians. For your distinction of *Terminus a quo*, and *terminus ad quem*, in calling; I pray what is the terme from which all men are called? is it not from the state of nature? for your *terminus ad quem*, is not fellowship with Christ, or a state of reconciliation? is there any middle estate, whereunto you are wont to call your hearers? which distinction of yours, if it be true in calling as it is most true; then in vaine do you imagine a calling unto outward priviledges: and that this should give being to an outward holinesse, or a covenant relation.

Thirdly, whereas Mr. *Blake* would prove his assumption, viz. That there is an outward Covenant, and holinesse of relation, now in the times of the Gospel, as there was in the times of the law, because the titles of believers and Saint be of equall latitude and extent, which those of the old Testament, people of God, holy, beloved, P. 76.

Ans. These titles are not of equall extent and latitude, for in the old Testament they were called, first the people of God, in respect of their seperation from Idolatrous worship, to the true God. But yet 2. though they were called a holy nation, yet was it only conditionally, Exo. 19. 5. 6. *If ye will obey my voyce indeede, and keepe my covenant, then shall ye bee unto me a holy Nation, &c.* No more of you then do really obey, shall be so accompted.

Thirdly, but under the new Testament, they are called holy, because they are deemed to bee inherently holy. Hence to the word Saints, is joyned some other epithite evidencing an internall sanctification, Rom. 1. 7. To those that be at Rome, beloved of God, called to be Saints, 1. Cor. 1. 2. Sanctified in Christ Iesus, called to be saints, Ephe. 1. 1. Saints which are at Ephesus, and faithfull in Christ Iesus, Phil. 1. 1. To all the Saints in Christ Iesus, Col. 1. 2. To the Saints and faithfull brethren in Christ,

Christ, which ate at Coloss. Col. 3. 12. Put on therefore as the elect of God, holy, and beloved, &c. 1. Thes. 1. 1. The Church of the Thessalonians which is in God the father, and in the Lord Jesus Christ, Heb. 3. 1. Holy brethren, partakers of the heavenly calling.

For your allegation from the corruptions that were in Corinth, and yet the Corinthians were called Saints, I answer; many of them were not thus overtaken, when he so intitled them: besides, they being newly called out of heathenism, wherein they counted fornication a thing indifferent, and that the body was made for that, as the bellye was made for meates; they might be really Saints, and yet commit great evils in darke times: and its very like they had amended all upon the Apostles warning; for in the second Epistle he chargeth little upon them (that I remember) that he had admonished them for in the former Epistle, save fornication; which they thought to be an indifferent thing, 1 Cor. 6. 13. And which the Gentiles generally so thought, that the Apostles at Jerusalem made one decree against it, Acts, 15. Yet doth the Apostles reprove them for divers other things.

Fourthly, for Mr. BLAKE his fourth ground, to prove Covenant holinesse, P. 77. in that the Sons of God tooke the daughters of men, Gen. 6. 2.

Ans. Why must this be an outward holinesse, rather then an inward? doth not true sanctification, rather denominate a son of God, or is this such a sin as cannot befall a sanctified person? Joseph married the priest of On his daughter, Sampson married a Philistine, Adam was called a Son of God, yet had no such Covenant holinesse, Luke 3. 8.

Mr. BLAKE his 3. Argument is this. That holinesse which the roote necessarily transmits to the branch, the ancestor to posterity, must necessarily be a Birth-Priviledge, and holinesse of discent heriditary.

But there is such an holinesse in the dayes of the Gospel, which the roote necessarily transmits to the branch, the ancestor to posterity, *Ergo*, P. 77.

Ans. Though I might wave this Argument, because Mr BLAKE seemeth not to urge it for me, but for others; yet I answer, there is no such holinesse which believers, as a roote transmit to their posterity: for, they transmit to their posterities inward uncleanness and pollution, witnesse David, who though the son of a good man, was shapen in iniquity, and in sin did his mother conceive him, Psal. 51. 5. and Job saith, Cap. 14. 4. Nor one man living whether he be believer or unbeliever, can bring a clean thing out of an unclean: and Christ tells Nicodemus, that which is born of the flesh is flesh, John 3. 6. And Paul though in the Jewish Cove-

nant and circumcised the 8. day, yet Ephe. 2. 3. Saith of himselfe, that he was a Child of wrath by nature, in calling himselfe a Child of wrath by nature, he hath respect to his conception and Generation: now is it not absurd to thinke, that parents should convey to their seed an universall defilement both in soule and body, in every faculty and member, and yet convey an outward holinesse, which shall be hereditary, and not inherent; to use Mr. *Blakes* words, P. 77. & yet in the same page he saith, the same holinesse which is in the parent is transmitted to the infant, the same in kind and no other. So that it must be the same in kind, and inherent in the parent, and yet not in the infant; what uncertaintyes are here for the conscience?

And whereas he produces, 1 Cor. 7. 14. The unbelieving husband is sanctified by the wife, &c. ----- Else were your children unclean, now are they holy. And hence Mr. *BLAKE* concludes, holinesse cannot be meant a legitimation of issue, whereof others give the reason, viz. That their children had been legitimate, being borne in lawfull wedlock, though neither of the parents had beene a believer, marriage being lawfull to Pagans, as well as Christians.

Ans. True, so it is; but yet they scrupled the contrary, and therefore the Apostle doth but take away the scruple, and tells them that their marriage was lawfull, and their issue was lawfully begotten; yea, though one person were an unbeliever. If a person should scruple the plainest thing, as whether it were lawfull to eat flesh, and drinke wine? it were both godly and reasonable, that such tender consciences should be satisfied; so if a Pagan and a Christian being married, the Christian shall scruple whether the marriage be lawfull, and their issue lawfull, though the case be never so plaine to others, yet is it pious to satisfie such poore soules; and so did the Apostles here, and in all the chapter, answer scruples of conscience, whereof they wrote to him for satisfaction, v. 1. See many answers, both to 1 Cor. 7. 14. and, Rom. 11. 16. *Storme of Antiebrist*, Pag. 42, 43, 44, 45.

Mr. *BLAKE* P. 82. Comes to except against an answer given to this argument, viz. Those that have the substance and thing signified, must not be denied the signe. But infants have the thing signified viz. Christ; *Ergo*, must not be denied the signe.

Ans. I denyed the second proposition, upon this ground; that all infants, nay the greater part, have not the thing signified, but grow up and prove wicked, and for those that have the thing signified, let them make it appeare to any Church of Christ, and they cannot deny their baptism; meane, time because the greater part go the broad way, and the Church

A Reply to the Second Part, Intituled,

is to judge only of visible things, give us leave to forbear till we see how those that have right can make it appear.

Mr. BLAKE to this replies, this reason will be of equall force against the baptisme of adult or grown persons, that it will be against infants baptisme, because their right to the outward part of the covenant, by vertue of their profession, is that which undoubtedly doth intitle them: also, Page 83. He saith, you know we maintaine a visible right in infants, equall to that in grown persons.

Rejoynd, 1. Covenants do not alwayes carry scales with them, as in the covenant, betwixt *David* and *Jonathan*, 1 Sam. 20. Yet if scales were alwayes annext to covenants, yet were it boldnesse in us to annex the Scale of baptisme, where God hath not so appointed; and no lesse then will worship: besides, the Scripture never calls baptisme a scale; if it be a scale, where is the impression it makes under the new Testament, I know no other scale wherewith believers are sealed, save the scale of the Spirit, the covenant of the new Testament is a covenant of life and salvation, to all that believe, Mar. 16. 16. The scale of the covenant must then be answerable to that holy covenant, suitable whereto I know no other scale, but the spirit of promise, Ephe. 1. 13. 2 Cor. 1. 22.

To this I answer, Secondly, it is not of equall force to disable grown persons from baptisme, that it is to disable infants, to say let the thing signified appear and they shall not be denied bapisme; for grown persons, believers, can make the thing, signified, viz. Christ in their soul, to appear both by profession of words, and profession of life, which charity teacheth every Church and Administrator to judge to be in truth; but infants cannot make any profession either way; and though some Hypocrites may make profession of that which is not in them, yet (God only being able to search the heart) charity teacheth us to receive them.

And for Mr. BLAKE'S maintaining a visible right in infants, equall to that in grown persons, it doth not appeare to me what it is, but the ordinary practice is, that in most places the father being a parishioner, the infant is baptized, when the father of the same infant is many times excluded from the Lords supper: For the visible right founded in the profession of grown persons, appeares in the Eunuch, who upon his profession was baptized. 2 Also Acts 18. 8. Acts 16. The Iaylour, and the Samaritans, Acts 8. How could it be knowne that these persons did believe (being the Apostles and Philip were with some of them but a few heures) but only by their profession 3. Christ most playnly, in Heb. 10. 23. Καὶ ἀλλήλους ἐν ᾧ ἡμεῖς ὁμολογούμεν τὴν ἐλπίδα ἔχοντες. And having washed the body in pure water, let us hold fast the confession, or profession of the hope, without wavering.

Now

Now what profession speaks he of? Undoubtedly, he speaks of that profession they made at their baptisme; because he speaks of their washing their body in pure water: and then bids them hold fast their profession of their hope, that is, that profession which they made at their baptisme.

This Confession was in use in *Salvians* time, *l. 6. de Gubern. Dei.* *In spectaculis quadam apostacia fidei est, & a symbolis ipsius, & celestibus sacramentis lethalis pravaricatio. Qua est enim in baptismo salutari Christianorum prima confessio? qua scilicet nisi ut renunciare se diabolo, ac pompis ejus, atque spectaculis & operibus protestentur? Ergo, spectacula & pompa juxta nostram professionem, sunt opera diaboli. Quomodo O Christian, spectacula post baptismum sequeris, qua opus diaboli esse confiteris? Renunciasti semel diabolo & spectaculis ejus, ac per hoc necesse est prudens, & sciens dum ad spectacula remeas, ad diabolum te redire cognoscas. Virique enim rei simul renunciasti, & unum utrumque esse dixisti, si ad unum reverteris, ad utrumque remeasti; ab renuncio enim inquis diabolo, pompis, spectaculis, & operibus ejus; & quid postea? Credo inquis in Deum patrem omnipotentem, & in Iesum Christum filium ejus. Ergo, primum renunciatu diabolo, ut credatur Deo --- nos vero quid respondere pro nobis possumus? tenemus symbolum & evertimus, & confitemur unum saltem, pariter & negamus, &c.*

This Confession was in use in *SALVIANS* time, *lib 6. de Gubern. Dei.* In Stage-playes there is a certain falling away from the faith, and a deadly transgressing from the signes and heavenly Sacraments thereof. For which is the first confession in the wholesome baptisme of Christians? what to wit is it, unlesse that they protest that they renounce the devill and his pomps, and playes, and workes? Therefore, stage-playes and pompes according to our profession, are the workes of the devill. How, O Christian, wilt thou follow playes after baptisme, which thou confessest to be a work of the devill? Thou hast renounced once the devill and his playes, and hereby it is necessary that thou mayest know thy self witting, and knowing to return back to the devill, whiles thou makes haste to playes. For thou hast renounced both together, and hast said both to be one; if thou returnest back to one, thou returnest back to both. For thou saidst, I renounce the devill, pomps, playes, and his works, and what after? Thou sayest, I believe in God the Father Almighty, and in Jesus Christ his Son. Therefore first the devill is renounced, that God may be believed --- But what can we answer for our selves? We understand the signe or badge and overthrow it, and we confesse the guift of salvation, and in like manner deny it.

Where we may see what they confest at their baptisme. First, they protest to renounce the devill, and his pompes, playes, and workes. Secondly, they protest they believed in God the father Almighty, and Jesus Christ his Son.

M. Blake spends many words, to disable my answers given to *Mr. M.* his Argument, and to his own, p. 82, 83, 84. but let the Reader compare them, and he will see the invalidity of them, if he peruse my former Book, viz. *The storm of Antich.* p. 51. 52. Where there are many answers given to this Argument.

Next, *Mr. Blake* p. 86, 87, 88. comes to except against Answers to this Argument, laid down by himfelfe and others, viz. Those that are in Covenant, must be sealed with the seal thereof :

But Infants are in Covenant.

Ans. To this as before I answer, the females of the Jews were in covenant, yet not sealed ; whereas you say there was an incapacity of circumcision in the females ; I answer there was no incapacity, but the want of a command, and they were naturally defiled in generation, as well as men. Were not *Enoch* and *Noah* in the covenant, yet not circumcised for want of a command ? Besides, where are the Sacraments of the New Testament called seals ? For your saying you have a command to seal all in covenant, p. 87. if you speak of the covenant of Grace, made betwixt the Trinity and the believing soul, grace being an invisible thing, it will be hard for you to know who they are ; neither do I know that you have any such command to seal those that be in covenant ; outward and visible signes, cannot be founded on the covenant of grace, which is invisible. Or if you speak of an outward covenant, of which circumcision was the counterpart on mans part, and the giving the Land of Canan the counterpart on Gods part, Psal. 105. 7, 8. Act. 7. 8. Then baptisme is no signe of any such, being peculiar to the Jew ; or if you mean by outward covenant, the outward part of the covenant of grace ; I answer, first, there is but one covenant under the new Testament, Heb. 8. 8. The branches whereof are only proper to the Elect, Heb. 8. 10, 11, 12. Secondly, all this covenant is wholly inward, and there is nothing outward, Heb. 8. 10. I will put my Lawes into their minde, and write them in their hearts, &c. q. d. All this covenant is wholly inward, nothing outward : Hence the worke of new creation is called the *Inner man*, Ephes. 3. 16. Rom. 7. 22. the *Hidden man*, 1 Pet. 3. 4.

If you say, we may visibly know who are in covenant of grace by their fruits ; I answer, this we cannot know in infants, who have not brought forth any fruits.

If you say, we may visibly know who are in covenant, by some visible charter made to *ABRAM* and his seed, and so to believers and their seed.

Ans. 1. There is no such branch in it, that those that are outwardly in the covenant of grace shall be baptized.

2. The Apostles when they baptized any, never had recourse to any such visible charter,

charter, but only asked them whether they believed, or repented; if you say it was because they came out of Heathenisme, I answer; it was required in them that were in the Jewish Covenant; for *Paul* though in the Jewish covenant, must first repent, before *Ananias* had power to baptize him.

3. Whatsoever branch of any charter made to *Abraham* that reacheth unto us Gentiles, teaches to us only as believers, and as we are in Christ, and no otherwise, Gal. 3. 28. Rom. 4. 12. So that if our children be not Christs, they are not *Abrams* seed.

For your bidding me name the man that made circumcision the covenant, I could do it if it were expedient; but for his honour sake, charity teaches me to cover his oversight.

For your reply, P. 87. to this speech, viz. *Abram* had but 3. seeds, Christ, the carnall Jew, the believer of Jew and Gentile, and many mistake in imagining a fourth seed, that is, the seed of believers, whereas you reply, and aske, P. 87. To which of these 3. seeds will I refer the proselites of the Gentiles?

I answer, those that were believers among them, refer to the 3. kind; and those that were unbelievers among them, were no manner of way *Abrams* seed; though they did partake with the Jews, in outward ordinances, for to partake of outward ordinances, which servants purchased with money, might instantly do, did not make any person to be *Abrams* seed, yet this was all the unbelieving proselite had.

And whereas P. 90. Mr. *Blake* would cleere himselfe of former aspersions cast on us in his former booke, by a distinction, viz. By calling us the Anabaptists of this present age, and so distinguishing us from the Anabaptists of the former age.

Ans. We deny your title, Anabaptisme signifying baptism againe; our consciences are fully satisfied with one baptism, provided it be such a baptism as we judge to be the baptism of Christ, and if our consciences judge that sprinkling we had in our infancy to be none of Christs baptism, I aske you whether can we in good conscience rest satisfied therewith? we are [if we must needs be] new named, Antipadobaptists, or Catapadobaptists, but no Anabaptists.

For your scofs and wrested collections, P. 91. I desire to take notice of them here, and in many other places of your booke, and to answer as Christ did; when they said, he had a devill, Iohn 8. 48. Who only tooke notice thereof, and said he had not a devill, v. 49. so desire I to do. Lastly, whereas Mr. *Blake* would cleere himselfe from such reviling speeches, P. 92. In that I returned far more then ever I received, let any man peruse

So your selfe acknowledge P. 116. The proselites were no otherwise *Abrams* sons but by walking in the steps of his faith,

A Reply to the Second Part; Intituled,

the booke, and finde one reviling speech therein, against any person whatsoever, and let me beare the blame, and shame thereof, if any such should passe from me, I am sure it was contrary to the intention of my heart; but I am sure there was none.

But that Mr. *Blake* might cleere himselfe in this kinde, P. 92. He saith. You have returned far more then ever you received: To make the Churches of the Saints garrison-keepers for Antichrist, with you is fair language; to single out two brethren in the fore-front, to serve such a master &c.

Ans. If the imbracement of one point of Antichrists doctrine, make the Churches garrisons of Antichrist, and the Ministers, Ministers of Antichrist, then do you no lesse brand the Churches of Christ in *Queene Maryes* time, as Garrisons of Antichrist, and the martyrs as Garrison keepers for Antichrist: seeing they retained those things, which your selfe I suppose now deem: popish, as Prelaticall Episcopacy of Diocesan Bishops, and Archbishops, you know five of the Bishops suffered martyrdom, yea they retained the Common prayer booke, and some of them contended for Ceremonies, yet you never called them Garrison keepers for Antichrist; many of Gods faithfull ones may be in Babilon, in some one point, and yet not of Babilon; in the Garrison of Antichrist, yet no keeper of it. Yet for your own part; that seeme to be Zealous for that (which the Lord I doubt not will pull downe) take you heed that you be not a Garrison keeper for Antichrist, (though not in the whole body of Popery) yet in this point. I do not a little suspect baptisme of Infants, which is the same for subject with us and the Church of Rome, to have been the cause we came no sooner, nor faster out of Babilon, for all that are baptized are supposed to be believers, or in Covenant with God, and so the Children of Papists come in as the children of supposed believers, (though too too many of them deny Christ in all his offices) and so two often come to be one in Church fellowship; as in the dayes of the Bishops, when many alter-bowers and persons defiled with deep points of Popery, did communicate with godly Protestants at one and the same supper of the Lord.

For your saying, P. 92. That to make Arguments of my own, and to father them upon my objector (that so he may stand in comparison with a certaine Atheist) is neither reviling nor persecution.

Ans. The passage Mr. *Blake* excepts against, is, *Storm of Antichrist* pag. 5. Part 3. Where if the unprejudiced Reader can see any word in that comparison beyond the bonds of charity, let me be reputed as one that justifies himselfe in an evill action.

A REPLY to Mr. BLAKE, his *Vindication* of *Infants Baptisme*.

PART. III.

THe first Argument. As the infants of the Jews were circumcised, so the infants of Christians are to be baptized. I denyed the consequence, because then the Lords supper should be given to infants, because they partooke of Manna, and the paschall lambe.

Mr. *Blake* to this saith, Manna and the Rock are considered two wayes. 1. As common food and meanes of livelihood, so infants partooke of it. 2. As a visible pledge of Gods abode among them, so it was a Sacrament; this use infants could not make of it.

Rejoynd. If infants could not make use of *Manna* and the pascover as a Sacrament, then not of the Lords supper, and consequently, not to be admitted to baptisme, because they cannot make use of it Sacramentally, if nothing be to infants a Sacrament, of which they cannot for present make use of, then infants baptisme cannot be a Sacrament to them, and so ought not to be administred.

The second reason of my denying the consequence, was; Circumcision was commanded to reprobates as well as Elect, Gen. 17. 10. Every man-child shall be circumcised, so was *Esaú*, after God had said the elder shall serve the younger, Gen. 25. 23. And *Ismael*, after God had rejected him, Gen. 17. 20. Compared with v. 23. But baptisme is to be administred only to those that repent and believe.

To this Mr. *Blake* sayth, P. 95. Where is that command of circumcision of reprobates, or restraining baptisme to elect ones.

Reply. The command of circumcising all males, is Gen. 17. 10. Therefore for the circumcising reprobates, and for restraining baptisme to elect ones, I never so restrained; it, but said it was to be administred to them that repent and believe.

Ther^e

There are many other reasons of my denying the consequence, as the difference betwixt circumcision and baptism, 1. In the matter, cutting in the flesh, being the matter which left a sensible signe in the flesh, but sprinkling with water, the matter of infants baptism, leaves no sensible signe in faith, and therefore in respect of them cannot be a Sacrament, so other differences taken from the change of the visible Church, from what it was in the time of the Jews, &c. See *Storme of Antichrist*, P. 32. 33. And compare Mr. BLAKES answers therewith.

Ile only add this to what I delivered, that if the command which bound the Jews to circumcision, bind us to baptism then.

First, we must be of *Abrahams* loynes, as all circumcised Jews were.

Secondly, then we must be obliged to the 8. day, and that only for our males. Where is that Scripture that points you to let baptism succeed circumcision as far as you please, and on whom you please, that it must succeed circumcision in point of infancy, and not in point of obligation to keepe the law of ceremonies, succeed it for time of infancy, but not for the time of the 8. day, succeed it for males, and yet not for all the males, but only for the males of believers? and Female infants to be baptized, without any president at all, of Female infants circumcised.

To make the institution of circumcision to be the institution of baptism, that from the command of circumcising the Males, the 8. day we must baptize, Male and Female is to call us back againe to Iudaisme, and to set up againe the partition wall of ceremonies, which the death of Christ hath puled down. I know no more reason why circumcision should bind us by the analogye and proportion, (if there were a proportion betwixt circumcision and baptism) then the rest of the Jewish ceremonies, the proportion of the passeover may as well tye whole families to eat of the sapper. I dar say, we may bring in most of the points of popery, if our understandings without command from God, may under the new Testament make proportions from the old. From hence, pope *Gregory* as D. N. places in his booke of the Masse, Lib. 2. Cap. 7. undertooke to reduce all the old Testament into the new, changing the elders into the sacrificing Preists of the law, the Tables into Altars, the Sacraments into Sacrifices, the Deacons into Levites, and there entred an endlesse peece of worke.

Christ being the end of circumcision and passeover, as of all other ceremonies, to whom they have reference, as the shadow to the body, *Colos.* 2. 17. Christ being come in the flesh, we have nothing to do with them nor with any commands annexed to them?

Obi. But circumcision was a signe of the covenant of grace, and baptism

baptisme is the same; therefore baptisme succeeding circumcision in the same office of signing the covenant, it succeeds also in the same subject.

Sol. Though it will very hardly be granted, that circumcision was the seale of the righteousness of faith to any other then *Abram*, and we have answered, Rom. 4. 11. (See *Storme of Antichrist*) where there are 6. answers thereto; yet grant it that circumcision signified circumcision of heart, and was a signe of the righteousness of faith; yet was it a signe of these things to be in Christ to come: but baptisme signifies them in Christ already come, who dyed for our sins, and rose for our Justification; did not divers other things under the law signifie the same covenant as the cloudy Sea, water out of the Rock, 1 Cor. 10. 1. 2. 3. 4. 5. Did not Manna, Iohn 6. Signifie the same. Did not the Ark, 1 Peter 3. 21. Signifie our salvation by Christ from the flood of Gods wrath? Did not the sacrifices, Heb. 9. 19. The blood of Goates and Calves, and scarlet woll and hyssop, signifie the same things, viz. That all cleansing was in Christs blood; And to use the words of a learned man, why may we not say, baptisme succeeds the flood Ark Manna, dayes of attonement, cloudy Sea, and that the Lords supper, succeeds circumcision as well as baptisme, and so all Males were to eat the supper as all were baptized.

2. For the consequence; that because baptisme signes the same covenant, therefore there must be the same subject.

A. Then by the same reason, the Lords supper signifying the same covenant, there must be the same subject; and so infants must receive the supper.

2. Circumcision cannot possibly be asserted to be a signe of the covenant of grace, to all the posterity of *Abram*, but only to the believing Jew; grant baptisme to be also a signe of the covenant of grace, yet will it then follow that baptisme signifies the same, onely to the believing Gentile.

Obj. But this covenant, *I will be the God of thee and of thy seed*; Gen. 17. 7. Was made with the faithfull and their seed.

Sol. No it was made with *Abram* and his seed, not with believers and their seed, (for no where in Scripture is any such thing spoken) but with believers, as his seed; the children of the flesh are not the seed, but the children of the promise are counted for the seed, Rom. 9. 8.

This doctrine of christians begetting christians, or persons in covenant with God is very pleasing for a moment, I wish it may not destroy us for ever, especially, seeing under the pretence of baptizing the children of the faithfull, the infants of all or most of the unbelievers of a parish are baptized.

Again, those with whom God makes the new covenant under the Gospel,

Gospel, are Heb. 8. They in whose hearts he writes his law, how then dare we say, that now under the Gospel, believers and their seed are confederates in the Covenant of Grace; seeing we have no knowledge of Gods writing his law in their hearts, and many of them prove wicked.

I will shut up this, with the words of Mr. HALLWYLS.

Obj. As the seed of the faithfull were circumcised, so the seed of the faithfull must be baptized.

Ans. The proportion is deceitfull, thus ought the consequence to be drawne: As *Abram* believing was circumcised, and all the males of his household, both men, and children of 8. dayes old, bond and free, so now any man believing, must be baptized with all his household, both men, and children of 8. dayes old, bond and free.

2. It is not a necessary consequence, nothing must be proved by consequence, but that which must of necessity follow; but this doth not of necessity follow, that because infants were circumcised with circumcision of the flesh under the law, therefore infants must of necessity be baptized with the baptism of repentance, for remission of sins under the gospel.

But a true consequence is this; none were circumcised, but those that were expressly commanded, by rule or example, so under the Gospel none may be baptized, but those that are expressly commanded by rule or example.

To conclude, whereas God saith, I will make a new covenant, not according to the old; persons will have it according to the old, that as infants were circumcised under the old covenant, so they will have infants baptized under the new: and is not this to change the covenant which Christ hath sealed with his blood,

Next Mr. Blake P. 97. Comes to cite over the answers to Colos. 2. 12. Which is generally brought to prove baptism to succeed circumcision, as an initiating signe, for see the arguments and reasons. Storme of Anti-Christ P. 2. P. 36.

Next Mr. Blake, P. 97. Replies to the answer of this argument. If infants may not now be baptized, then they are deprived of some grace circumcision did confer.

Ans. No, circumcision did not bring any grace to the Jews, but was rather a yoke, Acts 15. 10. 11. Gal. 5. 3.

Reply. Circumcision is to be considered as a Sacrament, as given to *Abram* as a signe and seale of Christ, so it was no yoke but a priviledge; thus considered, it was no obligation to the law, or as a law Ceremony enjoyned by *Moses*.

Rejoyn. Consider circumcision which way you will, yet was it burthen some to the flesh, burthen some to the conscience, to be bound over

to such ceremonious observation as circumcision bound to; I do not reade of any such thing that it was a signe or seal of Christ to the believing Jews; onely to *Abraham* it was a seal of the righteousness of faith; in respect of his common fatherhood; but that it was so to other believing Jews, it must have many syllogisticall labyrinths to winde it in, for the Scripture no where saith any such thing.

But to answer more fully to the fore-named Argument;

First, you understanding by the grace, circumcision did confer not inherent grace, but external privilege: I answer, that is only a privilege which God makes to be a privilege, if circumcision was a privilege, then it was because God had so established it, and being he hath not so established Infants baptism for a privilege under the Gospel, it is no privilege.

2. There was an answer Mr. *Blake* left, because it weighed too heavie for him, viz. It is not a benefit, but a misery for children to be baptized; for hereby they are apt to think themselves Christians, when they are strangers from Christ.

3. We have no ground to reason the Jews had such a privilege, therefore we Gentiles must have the same, unlesse the Word say so; in some things the Jews had privileges above us, see Rom. 9. 4. In other things we have privileges above them, Matth. 13. 16, 17.

Obj. Unlesse Infants be baptized, they are excluded from the new Covenant; But they are not excluded.

Ans. The Canaanitish woman without baptism, was in covenant with Christ. Secondly, you think your Infants not baptized, are saved. Thirdly, the Scripture no where sets down baptism as a Gate to let in, or a condition, without which we cannot partake of Gods Covenant.

Reply. You use to put your objection in such termes, that you may answer it with most advantage to your self; you might have put it, That the visible Church is made up of them, and therefore the ordinary gate of entrance into it, is not to be shut against them.

Rejoynd. Though this answer be far from an answer, yet suppose it had been so put, it had damnified your cause. Those of whom the visible Church is made up, to them the ordinary gate of entrance is not to be shut; But the visible Church is made up of Infants.

I deny your assumption, the visible Churches are not made up of Infants, but of men and women, Acts 8. 12. of visible Saints, 1 Cor. 14. 33. of such as are born again of water and of the spirit.

Ans. 2. For the assumption, it followes not because Christ bade suffer these little children, therefore he would suffer all such; from a particular, to an universall, is no consequence. It once rained Manna, and once water came

out of the Rock; therefore it shall be so alwayes.

Reply. To this Mr. *Blake* saith, p. 99. Did Christ bid suffer these little children to come, pointing at these individuall children? Or whether are his words, suffer little children (giving license to all within the coasts of Israell to whom he was sent) in generall?

Rejoynd. Here is a smooth discourse; were it but truth; If all the children in Israel, had such admission to Christ, and the Kingdome of God belonged to them, how came they to be so wicked shortly after, to crucifie the Sonne of God? which was done according to the voice of the multitude: And forty yeares after, at Jerusalems destruction they were so wicked, that if God had not shorned them, there would no flesh been saved, Matth. 24. 22. Mr. *Blake* may as well collect, that Christ bade all Infants come, as them Infants of Israell, seeing all sorts of persons came to see his myracles.

So that Christ speaks only of those that were so qualified as these present children which were now brought, and whose pertinency to Gods Kingdome, Christ did sufficiently know. But however they were, or whatsoever you meane by the Kingdome, yet did not Christ baptize them, for Jesus baptised not, Joh. 4. 2. And if he did not baptize these who were so qualified, surely he would not baptize others. Had Christ used to baptize Infants, the Disciples would not have kept them back: It appears Christ laid his hands on them, but it appears not that either Christ or his Apostles baptized them. To infer Christ baptised not, therefore we may, is absurd; these words (the Kingdome of God) having so many acceptions: As taken for the Kingdome of Grace, the Kingdome of Glory, and the visible Church, it is hard to bring any such proof, that the visible Church should be here meant; and farre more hard (yea impossible) to prove, that though the visible Church were meant, yet that those little children that were then bid come thereinto were baptized: But to make it more unlikely that a visible Church should be meant, this Kingdome is not called the Kingdome of God, but the Kingdome of heaven, Matth. 19. 14. To them that were so qualified as these Infants were *such*, of such is the Kingdome of heaven: But what is this to baptizing Infants? The consequence is true of none but those Christ blest.

For Mr. *Blakes* saying, p. 101. The text is not, suffer humble children, but little children; which refers to quantity not quality.

Ans. The ground that we suppose a quality meant, is not in the word little, but in the word [such] *such*, yet do we finde godly persons, called, little children, in respect of the quality of humility, Matth. 18. 3, 4, 5, 6.

The seventh Objection being very little different from the former, and barely recited by Mr. *Blake*, p. 101, 102. and no answer of any right given thereto, I will passe it over, and leave the Reader to peruse it, *Storm of Antish.*

His Vindication of Infants Baptisme.

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pag. 38, 39, 40. Having spoken so fully thereto, that I think it superfluous to adde any thing.

Arg. 8. When *Peter* exhorted his hearers to repent and be baptized, he useth an argument from the benefit that should come to their posterity; for the promise is to you and your children.

Ans. That is not the scope; but *Peter* answers a question, which troubled consciences pricked for killing the Lord of life made, viz. What shall we do? Besides, the mountains and millions of our sins, we have the blood of the Son of God upon us, what shall we do? To whom *Peter* saith, Repent and be baptized; they further scrupled, what grounds for this? To whom *Peter* propounded the universality of the promise. It is to you and your children, even as many as God shall please effectually to call; they further scrupled, we have contracted guilt on our children, his blood be on us and our children; to this *Peter* saith, the promise is to you and your children.

Reply. Mr. *Blake*, p. 105. And in the answer of this question, he prescribes the use of this Ordinance of baptisme; and to perswade to the use of it, he produceth the promise, in the same latitude as it was by God delivered.

Rejoyn. If the question were so, and the answer so as I have laid it down, and your self confesse, then down falls the whole fabrick of the Argument; men that were startled under such great guilt of conscience, stood need of a plaister of remission of sins to be preached; it would little have eased them, to have exhorted them to be godly, from the benefit that should come to their children by baptisme.

Whereas I said this place is not a promise but a proffer of a promise, to persons not actually converted, but in a way of conversion.

Mr. *Blake* saith, he cannot reach this distinction. To which I answer, had these persons been actually converted, as sundry of the Pædobaptists argue (in saying, as it is to a godly man, so is it to his children, but the promise is to a godly man; which argument I heard pressed in a very great auditory) then had been a promise in being to them; but being unconverted, it was onely a promise in proffer, not to persons converted, but onely in a way of conversion. Yea not onely proffered to these, but to all whom God should call effectually; and that an inward calling is here meant, because some have questioned it; Appears first, because Remission of sins is promised to this calling, but remission of sins is onely promised to effectually calling. Secondly, because these persons that have these promises, are bid to repent. Verse 38. Therefore *PETER* speakes of effectually inward calling. Thirdly, the *LORD* is said to call them; As many as the *LORD* our *GOD* shall call, therefore inward calling is meant; Acts 16. 14. Whose heart the *LORD* opened.

It is said to have opened his heart

A Reply to Mr. Blake.

Q. 1. The parents faith is sufficient to receive baptism for the Infant.

A. sw. The just must live by his own faith, Heb. 2. 4. Ezek. 13. 11. What did *Isack's* faith profit *Esa*, or *Isachaphaz's* faith *Ickeron*.

Reply. Mr. *BLAKE* faith to this, he that lives by his own faith, may by that faith include his posterity to the ordinances; in the old Testament they had benefit by their fathers faith, as *Isack* was circumcised the 8. day, *Isack's* faith did so much profit *Esa*, as to include him to circumcision. *Rejoyn.* You spoke heretofore, as if the charter granted to *Abraham*, had been the formall cause of enrightment to circumcision, and to baptism; now have we a new formall cause assigned, viz. the parents faith; and that not only his professionall faith, but his justifying faith, or such a faith as a just man lives by, which being a thing invisible there is no administrator can have a sufficient ground to administer baptism to any person, because he knows not whether his father lives by faith.

2. It was Gods command, and not the fathers faith, no nor yet *Abrahams* faith, that brought to circumcision, for *Abraham* had faith long before, yet also had *Isac*, yet did he not circumcise them, till God commanded. *3. It is not said to the Samaritans, Acts 8. 12.* That they believing, they and their children were baptized, but they that believed only: See *Acts 2. 41.* They that gladly received the word were baptized, not they and their children.

4. Q. 1. Baptism and circumcision are essentially the seals of faith, Rom. 4. 11. Therefore baptism succeeding in the roome of circumcision, ought not to be denied to infants, although it be the baptism of faith and repentance.

A. sw. Then none should be baptized but grown persons, and such as have the righteousness of faith, as *Abraham* had at this time when he was circumcised, neither of which are competent to infants of dayes; Its absurd to think that baptism should succeed circumcision, in respect of infancy, as mentioned in the text, and nor in grownness of stature, which now was the age of *Abraham*, nor in qualification of the righteousness of faith, which now was the qualification of *Abraham*, both which are mentioned in the text.

5. Q. 1. Now hereby and therefore, as it was with *Abraham*, so it is with *Isack*. The children of *Isack* alone, and Mr. *BLAKE* puts it in the children of *Isack*, they and their seed, which is a meer fallacy, to bring in the children of *Isack*, had not the text been thus sophisticated, truth would have appeared; we are not *Abrahams* seed, as from *Abraham* by birth but only as having his faith.

To all former answers, some of the principall whereof are no-
mented by Mr. BLAKE, see Storme of Antichrist P. 42. He said, that in-
fants cannot hence be baptized, because though they may have a righte-
ousnesse, yet they cannot have the righteousness of faith, because they have
no power to believe; during their infancy circumcision was the seale of
the righteousness of faith, which *Abram* had being uncircumcised, so if
there were any such succession of baptisme to circumcision, as the Pado-
baptists would beare us in hand with, then baptisme should be the seale of
the righteousness of faith, which the person unbaptized hath; but we
know infants have no faith, neither can we know they have any righte-
ousnesse, till they grow up and make it appeare, therefore are not to be
baptized, neither can we see baptisme to be a seale.

For the first and 2^d Answers, Mr. BLAKE would seeme to take away,
B. 206. Let them be compared with the text, Rom. 4. 11. And the Storme
of Antichrist, P. 41. 42. It will appeare he hath said nothing in eff. &c.

Obj. 1st. Holy persons are to be baptized, but infants are holy per-
sons; Ergo.

Ans. 1. Holy persons endued with an holinesse known to the Church,
ought to be baptized, but the Apostle speaks of an outward holinesse com-
mon to reprobates.

2. If the child be holy with a covenant holinesse, then is the wife, though
an Heathen, holy with covenant sanctification; so the wife though an Hea-
then belongs to the covenant of grace.

3. If there should be any covenant holinesse conveyed to Gentiles, it
must be by our being *Abrams* seed, Gal. 3. 29.

4. Covenant holinesse doth not agree with the context, for the
question was not after what way, man, woman or child, become holy; but
whether a believer or an unbeliever might live one with another in mar-
riage to which the Apostle answers, affirmatively they might, and gives a
reason, in v. 14.

Mr. BLAKE repl yes to the first, that which can be pickt out is, that
on ward holinesse cannot be knowne to the Church.

To the Second, the contrary in the text is evident; the wife is sanctifi-
ed as to the bringing forth holy issue and the issue and not the wife, is stiled
holy.

To the Third, this faith (as the text shewes) carries the covenant holi-
nesse to posterity.

To the Fourth, they had a further scruple, viz. What might be
thought of their infants, whether they were to be counted holy, with
the believing parent, or a cleane with the unbelieving one; these are Mr.
BLAKE replyes.

Rejoynd.

A Reply to Mr. Blake,

9. *Obj.* The parents faith is sufficient to receive baptism for the infant.

Ans. The just must live by his own faith, Heb. 2. 4. Ezek. 18. 11. What did *Isack's* faith profit *Eſau*, or *Ioboſaphat's* faith *Iehoram*.

Reply. Mr. B. L. A. & S. faith to this, he that lives by his own faith, may by that faith entitle his posterity to the ordinances; in the old Testament they had benefit by their fathers faith, to be circumciſed the 8. day, *Isack's* faith did ſo much profit *Eſau*, as to intitle him to circumciſion.

Rejoyn. You ſpoke heretofore, as if the charter granted to *Abraham*, had been the formall cauſe of enrightment to circumciſion, and to baptiſme; now have we a new formall cauſe aſſigned, viz. the parents faith; and that not only his profeſſionall faith, but his juſtifying faith, or ſuch a faith as a juſt man lives by, which being a thing inviſible there is no adminiſtrator can have a ſufficient ground to adminiſter baptiſme to any perſon, becauſe he knowes not whether his father lives by faith.

2. It was Gods command, and not the fathers faith; no nor yet *Abrahams* faith, that inrighted to circumciſion; for *Abraham* had faith long before, yea alſo had iſſue, yet did he not circumciſe them, till God commanded.

3. It is not ſaid to the Samaritans, Acts 8. 12. That they believing, they and their children were baptized, but they that believed only: So, Acts 2. 41. They that gladly received the word were baptized, not they and their children.

10. *Obj.* Baptiſme and circumciſion are eſſentially the ſcales of faith, Rom. 4. 11. Therefore baptiſme ſucceeding in the roome of circumciſion, ought not to be denied to infants, although it be the baptiſme of faith and repentance.

Ans. Then none ſhould be baptized but grown perſons, and ſuch as have the righteouſneſſe of faith, as *Abraham* had at this time when he was circumciſed, neither of which are competible to infants of dayes; Its abſurd to thinke that baptiſme ſhould ſucceed circumciſion, in reſpect of infancy, not mentioned in the text, and nor in grownneſſe of ſtature, which now was the age of *Abraham*, nor in qualification of the righteouſneſſe of faith, which now was the qualification of *Abram*, both which are mentioned in this text.

8. *Reply.* None but they and there ſeed, as it was with *Abraham*.

Rejoyn. The text ſpeaks of *Abram* alone, and Mr. B. L. A. & S. puts it in the plurall number, they and their ſeed, which is a meer fallacy, to bring in the children of believers, had not the text been thus ſophiſticated, truth would have appeared; we are not *Abrahams* ſeed, as from *Abrams* loynes but only as having his faith.

To all former answers, some of the principall whereof are no named by Mr. BLAKE, see Storme of Antichrist P. 42. He said, that infants cannot hence be baptized, because though they may have a righteousness, yet they cannot have the righteousness of faith, because they have no power to believe; during their infancy circumcision was the seal of the righteousness of faith, which Abraham had being uncircumcised, so if there were any such succession of baptisme to circumcision, as the Pædobaptists would beare us in hand with, then baptisme should be the seal of the righteousness of faith, which the person unbaptized hath; but we know infants have no faith, neither can we know they have any righteousness, till they grow up and make it appeare, therefore are not to be baptized, neither can we see baptisme to be a seal.

For the first and 2^d Answers, Mr. BLAKE would seeme to take away, P. 106. Let them be compared with the text, Rom. 4. 11. And the Storme of Antichrist, P. 41. 42. It will appeare he hath said nothing in effect.

Obj. 1st. Holy persons are to be baptized, but infants are holy persons; *Ergo.*

Ans. 1. Holy persons endued with an holiness known to the Church, ought to be baptized, but the Apostle speaks of an outward holiness common to reprobates.

2. If the child be holy with a covenant holiness, then is the wife, though an Heathen, holy with covenant sanctification; so the wife though an Heathen belongs to the covenant of grace.

3. If there should be any covenant holiness conveyed to Gentiles, it must be by our being Abrahams seed, Gal. 3. 29.

4. Covenant holiness doth not agree with the context, for the question was not after what way, man, woman or child, become holy; but whether a believer or an unbeliever might live one with another in marriage to which the Apostle answers, affirmatively they might, and gives a reason, in v. 14.

Mr. BLAKE repl yes to the first, that which can be pickt out is, that outward holiness cannot be knowne to the Church.

To the Second, the contrary in the text is evident; the wife is sanctified as to the bringing forth holy issue and the issue and not the wife, is stiled holy.

To the Third, this faith (as the text shewes) carries the covenant holiness to posterity.

To the Fourth, they had a farther scruple, viz. What might be thought of their infants, whether they were to be counted holy, with the believing parent, or unclean with the unbelieving one; these are Mr. BLAKES replies.

Rejoind.

Rejoynd. To the first, when we speak of an outward holiness that makes capable of baptism, we mean not such an holiness as was in the Law, Heb. 9. But the outward expression in word and deed, of that inward inherent holiness in the heart, that it may be made visible to the judgement of charity.

To the second, whereas Mr. Blake saith, the issue and not the wife is styled holy; the contrary appears, in the Text, the unbelieving wife is sanctified; 1 Cor. 7. 14. Neither saith he, to the bringing forth an holy issue, but saith, is sanctified in or to the husband; that is, is sanctified to his use, and enjoyment, and cohabitation. He saith not, the unbeliever is sanctified to the believing husband, but barely to the husband; to show, that the holiness consisted in the relation of matrimonial institution.

To the third, I deny that faith carries any covenant holiness to posterity; for faith onely purifies the heart where it is, Acts 15. 19. So that the just live by their own faith onely, Rom. 1. 17. How a grace that inheres in the soul can externally redound to any sanctifying of another, is a mystery to me.

To the fourth, if you look in the Text, you shall see there was no scruple whether their infants were to be counted holy with their believing parent, or unholy with their unbelieving; as any one may see, vers. 12, 13. If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away; and the woman which hath an husband that believeth, and if he be pleased to dwell with her, let her not leave him: In these two verses any one may see what the question was, viz. Whether a believer and an unbeliever may live together, and not the least scruple about the holiness or unholiness of children? Now lest he should barely speak the thing, he gives three reasons.

First, because the unbeliever is sanctified in the believer; that is, the unbeliever is not defiled in any such bond, and much lesse the believer, vers. 14.

Secondly, because there's no defilement in your children, as there must needs be, if the believer must put away the unbeliever, as in the time of the Law; then must your children by such yoke-fellowes be put away, else were your children unclean, now are they holy.

The third reason, because you may one of you, be the meanes of saving another, vers. 16.

[4. From their Christian calling, vers. 17.]

He adde one reason more, viz. The Corinthians knew, that as their children were not capable of prophanation by one of the parents, viz. the unbeliever; so could they not be capable of holiness by the other parent, viz. the believer; therefore did they not scruple, whether their children were to be counted holy, with the believing parent, or unholy with the unbeliever.

He conclude this Argument: Whereas an holiness of legitimation, in opposition

sition to illegitimation, though not to bastardy, is meant; (for those that were put away in *Ezra's* time, were not put away as bastards, but as unholly; because they violated these holy rules God set down concerning marriage) What ground is this for any hereditary covenant holiness? But what if legitimation had been opposed to Bastardy? Perhaps you will say, their children had been both in lawfull Wedlock, though neither of their Parents had been a Believer: True, but a childe of GOD may scruple for want of light, things that are cleer enough, and so might these Corinthians do. And the Apostle doth charitably in answering their scruple, and I will not say but they scrupled legitimation of their children, not only in opposition to illegitimation, but to bastardy.

For the twelfth Objection, it was answered in the second Part.

For the thirteenth Objection, from 1 Cor. 10. 1. you give no answer, because you never supposed any great validity in it, to the question in hand; as your self acknowledge.

Obj. 14. *Lydia* and all her family was baptized, but it is not said her family believed; therefore its lawfull for persons to be baptized, although they do not believe.

Ans. *Lydia* and her family were baptized as Christ commanded, else *Paul* had contemned an Ordinance of Christ. Its absurd to baptize any one in the faith of their Master or Mistresse; I ask those that hold Infants baptisme, whether they would baptize all the servants of a Turk, if he should believe, and not his servants?

Reply. To this Mr. *Blake* saith, these are of capacity to believe, and their unbelief is privative and damning; neither have they any other title then faith to baptisme.

Rejoynd. This doth not answer the question, whether an unbelieving servant may be baptized by the faith of his master? And for title to baptisme, I know no title to baptisme but by believing.

Obj. 15. For your exceptions against my answers to the families, I cleer thus. First, for *Lydia*, its probable she had no husband, because she was so earnest with persons so hated and persecuted, to come to her house, had she had an husband she durst not.

Mr. *Blake*. This conjecture is weak, for *Ioanna* did as much, Luk. 8. 3.

Rejoynd. Its denied, she ministred of her goods, but did not urge Christ at all to come to her house.

Besides, *Lydia* might be an ancient Widow, and all her children grown up, no necessity of infants.

For *Stephanas* its beyond your exception; That there were no infants, see

A Reply to Mr. Blake;

1 Cor. 16. 15. For your reason from Luk. 19. 9. if you can prove the house received salvation, as the house of *Stephanas* ministred to the Saints, you might make a little shadow but small substance.

For *Cornelius* his family (though there was some mistake) in my alledging him, yet he feared God with all his house, Acts 10. 2. and after was baptized.

For your exception against Acts 18. 8. The Corinthians hearing, believed and were baptized, because *ABRAHAM* hearing, believed and was circumcised.

Ans. Do Infants do so?

Obj. 16. As the childe is born free by the fathers freedome, so if God take the the father into covenant, he takes in the children with them: As the Son of a Priest or Levite, or the Son of a State Officer hath right to his fathers Office.

Ans. If by covenant you mean the covenant of Grace, no believer is born in this; we being by nature children of wrath; but if you mean some outward covenant, that is inrightment in Church-priviledges, as baptisme, supper, &c. Shew some copie, that by the fathers inrightment herein, all the children come to be inrighted; as there are patents for the other, in divine or humane Ordinances.

Reply. Mr. *Blake* saith, a Nobleman begets a Son as a man, not as a person of honour; so a free-man, a State officer that holds a patent of inheritance, yet these beget sonnes vested with their discendable immunities and priviledges.

Rejoynd. So do Christian men as well as other men, but this doth not prove Christianity or baptisme to be a discendable immunity; you taxe me for charging the traduction of Christianity on these times, but if these comparisons tend not hereto, I know not what doth; onely you lye hid, in not making your reddition in expresse words, but leave it so, that any one may know your meaning; The course of all disputation, should begin from the definition of a thing; I have defined baptisme, *Storm. of Antichrist*, p. 58. and elsewhere, I would you had done so.

But this comparison doth in some good measure expresse your meaning, what you think it to be; which how it can in any way agree with Rom. 6. 3, 4, 5. Col. 2. 12. 1 Pet. 3. 20. and many other Scriptures; I see not.

Mr. *Blake* addes for a conclusion of this Argument; That if I or any other can bring any considerable witnesses of credit, from the time of *ABRAM* to this hour, that will say, that no such thing was held in their age in which they lived, no such doctrine maintained, nor no practice bearing witness to it used, meaning unto this holinesse of birth-priviledge; then he will quit the the cause, and betake himself to our party, p. 114.

Ans. First it lyes upon your part to prove it by the witnesses of the respective,

Five ages, to tell us that our Infants have a holinesse of birth-priviledge.

Secondly, it is not sufficient to conclude, that because we cannot bring witness, that holinesse of birth-priviledge was not held in the severall ages, from **ABRAM** to this age, that therefore it was held in all or any of those ages: Is it sufficient for the Papists to argue, that if the Protestants can bring any considerable witnesses of credit, from the times of the Apostles, for 700. yeares after Christ, that no transubstantiation was held in their ages wherein they lived, we will quit the controversie of transubstantiōn; yea the whole cause of Popery: Nay (say we to Papists) it lyes upon you to prove it in the Apostolicall times, and in following ages, or else we explode it as Idolatry and noveltie.

Onely we must take notice of the good opinion *Mr. Blake* in his sober mood hath of us poor Anabaptists; in that could we disprove his traduction of Christianity, or holinesse of birth-priviledge, he would quit the cause, and betake himself to our party, *pag. 115*. Which shewes, he deems us not so hereticall in cold blood, as he doth in a passion; well, if our heresie be no greater then denying the holinesse of birth-priviledge, I hope we shall never have that *Peccadillo* charged on us.

Object. 17. As soon as *Zachew* profest the faith, the covenant of salvation comes to his house, forasmuch as he is a sonne of **ABRAM**.

Ans. Salvation was Christ, *Luk. 2. 30*.

Repl. Salvation was saving Ordinances, incorporating him and his to this Common-wealth, *Joh. 4. 22*.

Rejoynd. It was Christ: For Ordinances might have come again and again, yet no salvation; we reade not that all the family became sonnes of **ABRAHAM**, by his receiving Christ joyfully; which must be the thing proved, to prove your point; but onely himself was a son of **ABRAHAM**: For your comparing *Zachew* and *Stephanas* his house, I have answered before.

Obj. 18. Though I have oft heard it urged, yet you passe it over without any reply, and so do I without any rejoynder.

Obj. 19. You say hath already been examined, and so it hath.

Obj. 20. Baptisme of infants is not forbid in Scripture, therefore its lawfull, *p. 117*.

Ans. That worship is forbid, which is not commanded, *Col. 2. 23. Matth. 15. 9. Deut. 12. 32. 1 Reg. 12. 23. Esa. 29. 13. Jer. 7. 31. Hof. 13. 2.*

Reply. *Mr. Blake* doth not take away my answer in any kinde, but changes the termes, yea so far, that he puts a new argument, which is this. Infants Baptisme is commanded in Scripture, therefore its lawfull.

Rejoynd. You bring not not tittle of reason to prove it, yet will I not retort your Epithite *Magisteriall*. Could you have brought any such command

A Reply to Mr. Blake,

mand, I doubt not but we should have heard of it very loudly, especially. seeing the producement of such a command would end the Controversie.

Obj. But here is no alteration of the worship, but of the subject, for the manner of baptizing is the same.

Ans. The change of the subject makes it will-worship, because herein you goe from the will of that one Law-giver, who wils onely that Believers should be baptized, whose sins in the judgement of charity are forgiven, Acts 22.16.

Reply. I pray tell us, saith Mr. *Blake*, where we may finde a text of Scripture that sets forth our charity for a judge in these things.

Rejoynd. I commend Mr. *Blakes* discretion, that after his usuall manner, that if there be an answer hath any infirmity in it, he is nibbling at that, and lets go the strong, for feare he should conjure up more spirits then he can lay downe. I answer, that those that defend Infants baptisme, would think it will-worship if any Ministers should baptize the children of Turks, and that upon this ground, because they are not fit subjects: the like conclude we for the baptizing of Infants, as being not fit subjects. But to answer your demand, where we may finde a Scripture that sets forth our charity for a judge?

Ans. Though this was no essentiall point in the Answer, which Answer wisely you left untouched in the least kinde, and fixt upon a Parenthesis set downe for exornation; yet, I answer, Acts 8.37. *Philip*s charity was a judge that the Eunuch did beleeve, and had his sins pardoned; and so was *Ananias* charity, (Acts 9.) a judge that *Paul* beleeved, compared with Acts 16.22. and so was *Paul*s charity to *Lydia*, Acts 16.14. and to the Jaylour, ver. 34. he could not looke into either of their hearts, whether their faith was unfained; on what ground else was *Magus* baptized, Acts 13. but because *Philip* deemed him to beleeve, as well as the rest of the Samaritans. So *Ananias*, *Saphira* and *Demas*, and many others, both sinners and hypocrites, were baptized from the judgement of charity; yea, 3000. at one time, Acts 2.41. and 5000. at another time, Acts 4. are texts of Scripture beyond exception, that sets forth our charity for a judge concerning persons baptizable, even such as repent, and consequently have their sins forgiven, for these two goe together, Acts 5.31. A Saviour to give repentance unto Israel, and forgiveness of sins, Luke 24.47: repentance and remission must be preached together.

And upon this ground of repentance, because *Iohn* in charity deemed persons to have repented who confessed their sins, he baptized them, Matth. 3.6. hence his Baptisme came to be called, the Baptisme of repentance.

2. Either conjecture, infallibility, or charity, must be judge what persons are baptizable; not bare conjecture, for there is nothing but uncertainty,

in that, such as there is in Infants baptisme, who baptize in a manner all in Christian Kingdomes, (as they call them) because there are some Elect.

Or infallibility must be judge; but though Mr. *Blake* beare much upon this, as if he and such administrators did administer upon more certaine grounds then others, not onely the certainty of charity, but of infallibility: for, so he saith, page 24. so we should fall upon the absurdity of your party to maintaine, that this Sacrament is applyed upon the ground of charity, and not certainty, upon hopes that the person is of capacity, not assurance.

Yet, must he, in challenging a certainty of infallibility, if any such he challenge, exceed the Apostles, who were not infallible, in their judging persons to be baptized, as we see in *Ananias, Saphira, Magus, &c.*

Bare conjecture, nor infallibility being not the judges what persons are baptizable, what remaines, but that charity must be the judge, whose office it is to beleeve and hope the best of all things, much more to beleeve and hope well of those who make a good profession of life and words before many witnesses, 1 Tim. 6. no greater certainty being attainable; and God onely being the searcher of hearts.

But of this enough,

The 22. Objection is formerly cleared, when Mr. *Blake* did conjoyne it with another.

Obj. There are three great mischeces goe along with denying Infants baptisme; as,

1. Rejection of the Lords Day.
2. Taking their Proselytes wholly from the ministry of the Word.
3. Putting of Infants of beleevers into the condition of Turks and Indians.

Ans. To the first, for the Jewish Sabbath once commanded by God, its put to an end, Col. 2. 16. else it stands in force yet, and that being put to an end, we observe the Lords Day from the Apostles example, and the morality of the fourth Commandement, which requires one day in seven.

2. To the second, we take them not off, but your selves by preaching and praying against the things we practise.

3. To the third, why may not the Infants of Turks, being equally guilty of originall sin, with Infants of Christians, (for your selves confesse, baptisme takes not away originall sinne) and equally free from actuall sinne, partake of the same benefits of free grace, why may we not have charitable thoughts concerning the salvation of Turkish Infants, being we know nothing of their damnation?

A Reply to Mr. Blake,

Reply. To the first Mr. Blake saith, take heed of a reall refutation not from the pen, but from the practise.

Secondly to the second, look to the confession of the faith of your Churches, and see what they leave to the Ministry: All who have gifts may and ought to prophesie, &c.

Thirdly, your third mischief is sufficiently spoken to. p. 73.

Rejoynd. To the first, I wish we may take your counsell.

2. To the second, though they leave not so much to the Ministry as perhaps you would have them, yet this proves them not to take off persons wholly from the Ministry; which is the charge you are to prove, else you say nothing.

Secondly, to the second; persons that are hearers, are either weak or strong, if weak they are in danger of being misled, if strong they are in danger not onely of partaking in the sins of a whole congregation, whiles false and scandalous doctrines go for truth, whiles the strong heares them and makes no replyes, and so all the congregation through his silence come to be misled; but also they are in danger of deniall of Christ, whiles things manifestly false in their conscience, goes for truth by their silence, they not testifying against them, nor justifying wisdom, as all the sonnes of wisdom are bound to do, Matth. 11. 19. And what a sin it is to deny Christ habitually, as here strong persons are like to do, I leave to persons to consider; there is but one remedy for to prevent this that I can see, viz. To make reply after sermon is done, to any doubtfull point, in meeknesse and modesty, which if the severall Congregations would friendly permit, as the Lawes of the land (so far as I know) do suffer it; provided reply be not in sermon time, but after, not onely my self, but I am perswaded many hundreds more, would be glad to partake of the paines of many learned preachers, whose gifts we reverence in an high measure; but till our scruples can be salved (it being in the power of your side to salve them) give leave to those that doubt thereof to forbear, because of the Apostles rule, *Whatsoever is not of faith is sin.*

Howbeit, in the Church wherein I am a Member, if any man be not moved with the foregoing reasons, but thinks that with a good conscience (*rebus sic stantibus*, things being as they are) that he may hear a Parish Minister in a Parish Church, though he have no habituell intention to professe against any untruth, or being weak, is not able to protest in words of weight, we leave these persons to themselves, without any threats of censure, not making our consciences or reasons in such new controversies, the rules of other mens practises.

Howbeit, in regard of doctrines usually preached, contrary to their practice, & petitions in praier powred out contrary to their principles, we greatly fear they do

do it out of compliance to temporall ends, which in-dwelling corruption keeps them from the sight of, and dance upon ropes, when they may go without fear upon the ground; that worship doth a man little good, wherein he hears and prayes, in fear of something that may be spoken contrary to his own principles.

Thirdly, Whereas you tax the confession of faith made by some of our Churches (for to it I suppose some of the Churches never subscribed) for their holding, all who have gifts may and ought to prophesie: I wish you, or any man else would make it clear, that they have not power so to do, and convince them by your reasons, rather then by your exclamations: Following times will finde this to be a controversie of great moment; in which I must confesse my self to be very dark, though I heard the point once well sifted in new England, at a great presence of learned Elders.

To the third, you say it hath been spoken to, but I cannot finde where.

Obj. 24. There is no expresse command of womens receiving the Lords Supper.

Ans. Yes, from example, Acts 1. 14. Where the Virgin *Mary* and others were gathered, there were divers women. These were together in one place, and they continued in the Apostles fellowship, and breaking of bread, chap. 2. 42. and 44. *all that believed were together.* Therefore women received the supper.

2. It appears from command, 1 Cor. 11. 28. Let a man or woman examine, *and so on*.

3. There's one and the same communion in baptisme, and in the supper; Now women were baptized, Acts 8. 12. Therefore they received the Supper.

Reply. Both your examples and reasons, are by way of collection and inference from Scriptures.

R. joind. How should they be else; let the Reader judge, whether Mr. *Blake* hath in this answer given a full repulse, as his title page professeth.

Obj. 25. The denying of infants baptisme is contrary to the practice of the Churches, and casts an aspersion upon them.

Ans. We finde the history of the Acts of the Apostles, and the first 300. years, well nigh, if not altogether cleer for us.

Reply. For a full discovery of the notable untruth of this assertion, I refer your Reader no further then your 12th. Argument, with all your diligent search, we have not from you one piece of a witnesse, to deny the practice of infants baptisme in that time; but much to the contrary.

R. joind. For the truth of it in the Acts of the Apostles, it is beyond all exception; in all that Book there is not one tittle for infants baptisme, but plentifull testimony for the baptisme of believers, Acts 8. 12. 13. 37. Acts 10. 47. Acts 16. 14. 33. 18. 8. &c.

For

A Reply to Mr. Blake,

For the well-nigh 300. year we finde cleer, that Believers were the subjects of baptisme. I prove it; First, because in *Iustin Martyrs* time, who lived 140. yeares after Christ, as *Sculptorius* saith, and the ancientest Father extant; there is no mention in the least title, of Infants baptisme, but cleer mention of the baptisme of Believers, more then once: See his second Apology to the Emperour *Antoninus*; And see, how Mr. *Blake* answers this authority, pag. 53. In which words, we see enough for baptisme of Converts, brought from Heathenisme to the Faith; but not a syllable against the baptisme of Infants: To which I answer, that he could not speak against the baptisme of Infants, except he had prophesied: Could any man speak against an error, before the error were in being; speaking so often as he doth of baptisme, in many places, had Infants been baptized, we should have heard something thereof.

Next after him have we *Irenaeus*, who lived a hundred seventy eight years after Christ, and nothing at all have we from him of the baptisme of Infants.

Next after *Irenaeus* followed *Clement Alexandrinus*, in the year 196. after Christ; as *Sculptorius* gathers out of Chronologers: Who, *Padagog. l. 1. c. 6. pag. 95. 96.* tels us plainly; That Believers were the subject of Baptisme. See *Iustins* words, and *Clement* his words, and authorities of other Fathers in their own words, *Storm. of Antich. p. 27. and 28.*

To this Authority Mr. *Blake* saith, p. 54. We shall not finde Infants once mentioned; much lesse their baptisme denied.

To which I answer, if we in this Authour finde not Infants once mentioned, much lesse can we finde the baptisme of Infants. So we have here 196 yeares of the 300. compleat.

Amongst the Latin fathers, *Tertullian* is the ancientest, who lived in the yeare 183. after Christ, I appeale to the learned, whether his booke which he wrote concerning baptisme, be not only full for believers; and tels us, for every persons condition, disposition, and age, the delaying of baptisme is profitable. To sundry sayings which I produced from *Tertullian*, *Storm. of Antichrist P. 29.*

Mr. *BLAKE* P. 55. saith, we expect some direct Testimony from one father at the least, of the first ages, denying the practise of infants baptisme, and affirming the Church, knew no such custome.

Rejoynd. If any one please to read my quotations out of *Tertullian*, he shall see Mr. *BLAKE* hath his desire in good measure granted to him.

Origen is next, who as *Sculptorius* saith, was borne in the 189. yeare after Christ, and dyed at Tyre in the 69. yeare of his age, doth he ever speak

speake of infants baptisme, save that he calls it a tradition in some one place, and yet was it a good while above 200 yeares after Christ, before he began to teach, and how long it was before ever he named infants baptisme is uncertaine.

Mr. BLAKE P. 56. From *Origens* calling it a tradition, for want of a better authority, begins to triumph in these words: why is there not then a plain confession of the truth, that this peece of antiquity is against you?

Rejoynd. I never said the name of it was in the first 300 yeares. Is not *Origens* calling infants baptisme a tradition, above 200 yeares after Christ, a godly peece of antiquity, to prove infants baptisme from antiquity; and to make a full discovery of notable untruth in me, P. 120.

The next father is *Cyprian*, who lived 250. and odd yeares after Christ, he once in all his Workes names infants baptisme; divers reasons I brought to prove the spuriousnesse of that Epistle, but suppose that were true, which to my dying day I shall ever suspect, yet have we a great many yeares above 200. wherein we only find believers baptized; and if that Epistle in *Cyprian* be false, I suppose, we have above 300. yeares compleate; now lay all this together, and the Reader may judge, whether there be a full discovery of a notable untruth, in my assering; We find the history in the Acts of the Apostles, and the first 300. yeares, well nigh, if not altogether for us.

Further, whereas I said, all the Churches err'd for many 100. yeares since the time of the Antichristian Apostacy, not only in smaller matters, but in point of the Masse, justification by workes, transubstantiation, Judge of the faith.

Yea they have I supposed errd, I meane the protestant Churches, since the reformation, in these particulars; As first, in retaining baptisme, which they had from the hands of Popish Priests, which they could never retaine, without acknowledging the Roman Church to be a true Church, and their Priesthood to be true, and their Ministers to be the Ministers of Christ.

Reply. To this Mr. Blake P. 121. Saith;
First, the baptisme thus received, they could never wash off and maintaine the Pope to be *Antichrist*; who opposes not Christ openly, but in a mystery, being in the Temple of God.

Secondly, there are many truths in that Church, why must we then deny the truth of the Sacrament of baptisme to be with them.

Thirdly, What do you finde out of antiquity to reject baptisme, received from the hands of Heriticks, where the essence is retained.

Fourthly, their priest-hood is wholly Antichristian: and whatsoever they do, *Qua.* Priests we justly condemne.

A Reply to Mr. Blake,

Fifthly, When you have condemned all ministerie & baptisme, and both ours and theirs, you will hardly finde a way to set up any ministry, re-establish any baptisme, but leave us among the seekers, who deny any Church or ministry at all upon earth: the gates of hell having prevailed contrary to Christs promise.

Rejoynd. It seemes you would not wash off your baptisme, because if you did, you could not maintaine the Pope to be Antichrist, else you would have done it; yes, you may better prove him to be *Antichrist* by washing it off, or if you had rather by wiping it off; for the more opposition there is against the truth of Christ (whereof I doubt not this to be one yea a great one) the greater prooffe there is of *Antichrist*; if you would prove your Church true, and baptisme true, by interpreting these words, sitting in the Temple of God, to be sitting in the Church of God; and therefore your Church is true, because *Antichrist* sits there: will not the Romanists come in with a share with you, and upon the same ground prove their Churches to be true, because *Antichrist* sits there? So that *αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ ὡς δούλον* he sets himselfe into the Temple of God; As God signifies not the place where he sits properly, but the persons over whom he tyrannizes, even the Saints of God, who are called Gods Temple, 1 Cor. 3. 16. 2 Cor. 6. 16. Not constituted Churches, who are never that I remember, called Gods Temple; and if they were, the Romanists, would come in for a share; he sits into the Temple of God, or multitudes of believers by his injunctions: and sometimes by his erroneous tenents which they receive from him. But his sitting most properly is his chayr-power, which he pretends to have over all Christians *in spirituallibus*, to sit into the Temple of God, is an usuall phrase; as we say, sit into the Church, sit into the shaddow.

Secondly, to your Second, viz. Seeing there are many truthes in that Church, why must we deny the truth of the Sacrament of baptisme to be with them?

Rejoynd. Our question is not, whether they have some truthes among them? for so perhaps may the Turkish Alcoran have; but whether this point is truth? or rather, whether the power by which the Protestants in the beginning of the reformation, received baptisme from them be a true power? which I deny, and Mr. Blake hath not yet proved; and I deny it on this ground; because the succession of their Ministry, or rather Priesthood, was false, as descending from the Pope; also because they were visible Idolaters, sent to say Masse, and sacrifice, as well as to baptize, also because their Church was false, for whereas the true Church is the pillar and ground of truth, their Church was the pillar and ground of falsehood.

Again, they were none of Christs Ministers being for the far greater number

number, unable to preach or to believe, and therefore had no power to baptize; upon all which grounds the baptisme which the Protestants in the reformation received from them, was a nullity had the subject been right, how much more a nullity, the subject being false?

Thirdly, to the 3d. viz. What do you find out of antiquity, to reject baptisme received from the hands of Heriticks?

Ans. *Cypr. de baptizand. hereticis* P. 397, 398, 399, 400. &c. *Edit. Pamel.* there you may. I suppose see, it was the judgment of 87. Bishops, that the baptisme of Heriticks was a nullity.

Fourthly, to the 4th. viz. Whatsoever they do, *Qua.* Preists you say, you wholly condemn.

Rejoyn. Then must you reject their sprinkling of babies; for as they say Masse by their power of Priesthood, so do they baptize by the same; and by that power were the Protestants in the beginning of the reformation sprinkled.

Fifthly, to your 5. I answer, suppose all Ministry and baptisme were condemned, both theirs and yours, (to use your words) yet is there no difficulty in setting up a right ministry and baptisme, the way whereto is; 1. For believers to consider that they are the subjects to receive all ordinances in time of an apostacy. 2. That these believers gather themselves together, 3. That they make profession of their faith one to another. 4. That they consent and agree together, to worship God in all his wayes, that are or shall be revealed to them. 5. That they chuse out a Pastor (if he may be had) that may administer all ordinances to them.

For Christs promise, of the gates of hell, not prevailing against the Church; I understand not that promise of any visible Church or Churches, against which in all ages the gates of hell have prevailed; but the body of Christ, or the invisible Church, who only makes the same believing confession that *Peter* did: Against these, the gates of hell cannot prevail to make them renounce that confession, which with heart, or mouth, or both, they have made.

Secondly, the 2d. thing wherein the Churches were charged to err, was in that the elders of the Churches received all sorts of persons to baptism upon a supposed covenant holinesse, derived from the parents, which were Idolaters in the grossest Idolatry, for many 100. yeares.

Reply. To this Mr. *BLAKE* having evaded altogether the former part of the charge without any answer, answers the latter part, viz. For Idolatry which you charge upon our forefathers, we must distinguish it; 1. As worshipping of a false God, 2. As worshipping the true God in a false way; the former dis-charges a people, and wholly casts them out of cove-

nant; of this our fore-fathers were not guilty, they worshipped the true God, yea they believed all things aright concerning the person of Christ, in both natures.

Rejoynd. You should have spoken to the latter too, and told us whether or no, the worshipping the true God in a false way, do not unchurch a people, see whether it doth; Hos. 1. 9. Hos. 2. 2. Plead with your mother, plead, for she is not my wife, and I am not her husband, let her therefore put away her whoredomes out of her sight, &c.

Secondly, Whether is it likely, our fore-fathers did believe all things aright, concerning the nature of Christ; but if they did, whether is that enough? what thinke you of misbelief of the offices of Christ? as in point of satisfaction, to joyne workes with it, so in point of transubstantiation, and Masse, and Image worship, Saint worship, rellick worship, can these stand with your pretended covenant relation?

Thirdly, They have erred, in that Elders, Members, and the whole Church, did agree that the Church should be divided by Parishes, making cohabitation or dwelling together, a sufficient inrightment to Church priviledges.

Reply. Somewhat more is required, by protestant Churches for such inrightment; so a Jew or Turke renting an house, should become a member of a christian congregation; it is not then bare cohabitation, but a cohabitation of christians, accepting of ordinances, that is inrightment.

Rejoynd. What more is required saving Paedobaptisme? All persons that have been sprinkled in their infancy, and live together, whether good or bad, are members or may be so, in that parish where they live, and their children by vertue of their fathers Paedobaptisme and cohabitation, are baptized in that parish.

Further, it is not the cohabitation of Christians, but of persons baptized in their infancy; many whereof are desperately wicked, and are so far from accepting, that they reject and persecute ordinances that gives inrightment to Church priviledge. For your saying, all the christians within the compasse of such a place make up one only Church, we grant it; but what is this to your practise, that make all Church, and none to be the world, in this Kingdome, or not one of many?

Fourthly, the 4th. The churches have err'd in a wrong matter, in that they have taken the whole prophane world, and made strangers from God, to dreame of a communion with him: Till the other day, this abomination began to be discovered.

Reply. This Fourth is the same with the Second of mischiefs, which you charge upon the baptisme of infants.

Rejoynd.

Rejoynd. This was such an apparent error, that Mr. *Blake* hath said nothing at all to defend it.

Fifthly, the fifth thing the Churches have err'd in is, the continuation of Episcopacy for so many 100. yeares, though in some places the name be now changed into superintendency.

Reply. All the Churches have not been in this guilty; some never were under Episcopacy; not the French, nor Geneva Churches, none of them have been so long guilty, as to have err'd so many 100. yeares.

Rejoynd. Will you deny all Churches till the reformation of Luther or Calvin, if you acknowledge them; then had they Episcopacy for many 100. yeares, yea, what if they had it before Paedobaptisme? I doubt not but they had; if you deny them to be Churches before that time, then must you acknowledge what you denied, viz. That the Protestants in the reformation, received their baptisme from an undue power, from persons that were of no Church, and so no Ministers; you instance in Geneva, was there not a Bishop in Geneva before their reformation?

Sixthly, the sixth thing the Churches have err'd in is, the mutuall invectives of the Lutheran, against the Calvinists, and these against them, yet I never read of any of the Ministers censured, for this violation of charity.

Reply. To this and divers other branches in this 6th. error, Mr. *Blake* saith, nothing but this; I do not intend any apology for them; and adds, you tell us of the banishment of *Molernus* from Wittenberge, and *Zanchy*, from Strasburg, of which you were it seemes an eye-witnesse, for it is not within the compasse of your reading.

Rejoynd. I like you the better for not apologizing for evill, w^o to them that call evill good; but for the banishment of *Molernus* and *Zanchy*, I assure you they are in the compasse of my reading; *Molernus* hath the story in one of his prefaces upon the Psalmes, and *Zanchy* sets it downe in one of his letters to Bishop *Grindall*, as I remember; but sure I am, it was in an Epistle to an English Bishop.

Obj. 26. There are many mischiefes go along with denying infants baptisme, and therefore we ought to abandon such doctrine. As first, There will be a wide doore set open to heathenisme, for a great part of the world will in time become Heathens.

Answ. This will be no damage but benefit to christianity: in that many that live the lives of Heathens, under the name of Christians, will be discovered.

Reply. That benefit may be over-ballanced with many unsufferable evils, and there may be other meanes of redresse then so desperate away of cure.

A Reply to Mr. Blake,

Rejoyns. I know no meanes to discover such, or to redresse this evil, so long as they are admitted to baptisme; it is not keeping such from the Lords supper will redresse such evils.

Secondly, this will overthrow Parishes, or Parochiall constitutions.

Ans. True, and I thinke it comes nearer the Apostolicall constitution.

Reply. Mr. BLAKE seemes to affirme, that Pedobaptisme and Parish constitution, have no dependence upon one another.

Rejoyns. They have this dependance collaterall, that he that will not baptize infants, shall not be a Parish Minister though otherwise well qualified; the truth is, there is great difference betwixt their coming in to the Church, the Kingdome being divided into Parishes in England, when *Honorius* was Arch-Bishop of Canterbury, which was about 500. or 600. yeares agoe at the utmost, but now they have partly by custome, and partly by edicts of Princes, been so twisted together; that it will not be an easie thing to untwist them.

I added further, I feare me this parochiall constitution, and the large tithes that accompany it, are one of the greatest objections that hinder the passage of this truth.

Reply. To this Mr. BLAKE saith, and may I not as justly feare your high applause of your selves; as men resolved to bear banishment, persecution, and run the hazard of certaine ruin, for the truth, in which you among others take not the least freedome; and your charge of others with self-seeking, is one of your chief Engines to hooke in this error, --- This of tithes, you willingly serve in, as a second abomination: Men will be your profelites to save charges.

Rejoyns. It was far from me in judging all; I hope there are a number of faithfull ones, that would not sell themselves, but are there not a number that will willingly embrace any way, that they may embrace their tithes? there being I feare no small number of these, cannot but retard any reformation according to the Word; much more this point, for do you thinke that those multitudes of carnall, civill, and prophane men, every where, would ever pay tithes, if they could not have their infants baptized? if they did, it should be violently haled from them.

For your fearing our high applause of our selves, in our resolution to suffer, to be an engine to draw in this error.

I answer, either his or our vaine glory is either invisible, or visible, if invisible, then its knowne only to God; if visible, it being a sin visible, is not like to hooke in persons, but rather to put persons off from us, had we be-

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His Vindication of Infants Baptisme.

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come tooles in glorying, as the Apostle saith, 2 Cor. 12. 11. Ye have by your disparagements of us, compelled us thereto; in that both presse and pulpit ring of us, as if we were the Monsters of the earth. It was not vaine-glory in *Iob*, when his freinds had accused him, for him to commend himselfe as he doth, Cap. 29. From v. 8. to v. 18. When the false teachers had undervalued *Paul*, it was not vaine-glory in him to spend almost two whole Chapters, 2 Cor. 11. From v. 4. To Cap. 12. v. 19. In his own commendations; which he did not, not out of any vaine-glorious itch, but for to assert his Apostle-ship, against those that had depraved him. For your places which you alledged against me, to make your charge good, let the Reader peruse, *Storm. of Antichrist*, Part 1. P. 12. Part 2. P. 57. Which are the places you alledge; I hope he shall find nothing spoken, but that which may stand with modesty: and moved from your aspersions, though with greife: I must acknowledge, that I carry a whole body of death about me.

For tithes I meddle not with to dispute the point, only this I say, there being a change of the Priesthood, there must needs be a change of the maintenance, Heb. 7. 12. That priesthood that had tithes by divine right affixt to it, did offer sacrifices of beasts, and other oblations, which had reference to Christ to come. I *Quere*, whether it be safe to recall any such thing as so trenches upon Iudaisme? but if you will have tithes as a civill tribute from the Magistrate, I suppose you must show us better title that they have to do it, then, your place which you bring, viz. 1 Samuel. 8. 15. wherein *Samuel*. shews not the power of a King, but the manner of the King that should rule over them, v. 11. And this King was *Saul*, wherein *Samuel* having spoken of many of his oppressions, v. 11, 12, 13, 14. he adds v. 15. And he will take the tenth of your seeds, and of your vine-yards, and give to his Officers, and to his servants: Every good mans heart should tremble, to have his maintenance by such a title.

Secondly, show us since the abolishment of the law of tithes in the Scripture, that any Prince in the new Testament; did either *de jure*, or *de facto* reestablish them, and we shall yeeld thereto.

For your saying, men will be our proselites to save charges.

I answer, it hath been the mishap, that true teachers have still had the barest maintenance, see 2 Cor. 11. 9. Yea they have been forced to prophesie in Sackcloth. 1260 dayes, Apoc. 11. 3. When the Ministers of *Antichrist* had for mirth and jollity, v. 10. Yea whereas the Churches ought to allow their Bishops or Pastors an honourable maintenance, even that they may keepe hospitality, 1 Tim. 3. (and not in away of charity, or arbitrarinesse, that they may give what they please, or when they please, which in my apprehension is a great point of disorder, where ever practised)

sed) maintenance in this particular, being matter of duty, not of charity, yet not withstanding this duty so often inculcated, as Gal. 6. 6. 1 Cor. 9. 7. 8. 9. 1 Tim. 5. 17. &c. Suppose some particular persons, or whole Churches, should be close fistd or penurious, yet dare not I thinke (whatsoever you dare do) that any man is so Atheisticall to be a Profligate with us to save charges; he hath a meane opinion of his religion, that embraces it on this ground, because of the cheapnesse.

Third mischiefe, that comes by denying Paedobaptisme is; That such persons as hold this, are going into deeper errors; and that this is but the entrance.

Ans. I know many that I have been acquainted with, that are as found in the faith as sour accusers.

Reply. This were a new piece of juggling in Satan, if he could cast so thick a mist over the eyes of men, as not to see the errors which men of this opinion maintaine.

Rejoynd. You might do well to instance in particulars, deceit lyes hid in generals; Whereas you come to instance in one particular, P. 127. In these words; what is vented I tremble to relate, even such things as (by Mr. BLACKWOODS approbation) the Magistrate ought to punish.

Ans. I suppose you have respect to the first, *Storms of Antichrist*, Part. 1. P. 23. Where it was objected; Magistrates are to be a terror to evill workes, but heresie is an evill worke; I answered, evill workes are of 3. sorts.

First, Those that are committed against the light of nature.

Secondly, Against the light of faith; as deniall of Christs heresie, &c.

Thirdly, Against the light of Nations, where I used these words; There is no nation in the world, but in it the Magistrate will punish those that speake against the God they professe, and against that which they thinke his Scripture; so if any one rayle against Christ, or deny the Scriptures, to be his Word, or affirme the Epistles to be only letters written to particular Churches, and no rule for us, and so unsettle our faith; this I take may be punished by the Magistrate, because all or most Nations in the world do it. For to cleere which, forasmuch as some besides Mr. BLACK, have taken offence hereat; I in the faults that were escaped in the said booke, desired the Reader further to inquire thereof, as doubting of it my selfe upon second thoughts, the words in the escaped faults are these; for do it, Read, do it, but *Quere*, hereof P. 23. But though my soule abhorre all such opinions, as I do hell, yet do I doubt, whether the Magistrate have any power to deale with any such offender, unlesse he or they brea

the publique peace; so that I retract the foresaid distinction, as suspecting it of error, and distinguish sinnes, that they are either against the light of Nature, as tumults, whoredome, drunkenness, theft; or against the light of faith, as pride, covetousness, unbelief, schisme, heresie, &c. the former belongs to the Magistrate to punish, the latter belongs to the respective Churches to censure, and not to the Magistrate to meddle with: and for sins against the light of Nations, I retract the same as being utterly uncertaine, that the Magistrate hath any such power; yea, I do thinke the Magistrate hath no power, as he is a Magistrate, in or about matters of religious worship, but onely to preserve the peace, that no man be molested in or about his worship.

But that Mr. *Blake* should heare any such errors vented amongst us, as I suppose he would make the Reader beleieve, I could have wished he had named the persons, and places of such errors, that all Gods people might (after admonition) have avoided them as Hereticks.

The last mischief was, denying Pado-baptisme was against charity, in making a schisme in the Church.

Ans. How is it possible to recover the souls of men out of this will-worship, but by dividing them from the common practise: Christ and his Apostles were not Schismatics, in keeping his Pasche two dayes different from the received practice of the Jewish Church; no more are we, keeping to the rule, though the generality of men practise otherwise.

Reply. What pains do you take to hooke in this example, that you and your followers may be parallel with Christ and his Disciples.

Rejoind. To omit your intricate disputation about the Pasche, which is by the by, the places of John 18.28. and John 19.14. prove it sufficiently that Christ varied from the practice of the Jewish Pasche, at least one day, as your self confesse; yet was he no Schismatick, to parallel our selves with Christ, in departing from publique errors, we dare not do so; but we desire to follow him in the same steps, though we cannot take such long strides.

To conclude; whereas in this Treatise you have branded my self, and many others of Gods Saints in this Treatise, I will onely give you a seasonable counsell from a grave Author. *Discant nostra etatis homines ne hac calumnia quosvis qui in omnibus punctis & syllabis cum illis non consentiunt, temere & petulanter prascindant, credibile namque est nos in extremo illo Christi iudicio, multos à dextris iudicis inter oves computatos visuros, quos in hac vita fado illo & execratione digno nomine diffamavimus. Bachosius in vita Philastrii;* Let the men of our age learne, that they do not rashly and reproachfully defame any one that do not agree with them in all points and syllables; for it is credible, that we at the last judgement shall see many at the right hand of the Judge reckoned among the sheepe, whom we in this life have defamed with that filthy and execrable name, meaning Heresie.

A Postscript, to prevent mistakes.

WHat I have writ concerning Infants Baptisme, I acknowledge to be so farre true, that I am undoubtedly perswaded, That Infants Baptisme is not of God; in confirmation whereof, I shall (the Lord assisting, and if I be called thereto) leave the dearest comforts I have in this life. And for liberty of conscience to the different wayes of Brethren, whether Independent or Antipædobaptist, I am undoubtedly perswaded: But whether there be liberty to be granted to men of no conscience? Or to loose lived persons? That pretend conscience, when visibly it is onely passion, humor, fancy, or cloaked iniquity, I leave it to inquiry.

The scope of this Treatise, as of the former, is partly to show the corruption of Infants Baptisme, and partly to show, that no man can be compeld to Christian worship, or to a profession of the Christian Faith, nor punished (so farre as I can see yet) in case of unbelief or misbelief. Let the Reader also further enquire, whether the Magistrate have power to punish grosse idolatry, and blasphemy against God, Christ, the Scriptures, and holinesse, and seducements of persons by corrupt doctrines in fundamentall points; when there is no violation of the publike peace; These being reall doubts to me, I will determine nothing on any side. Yet seeing there is nothing that I know of in the New Testament for the same, my conscience for the present inclines me rather to think, That conservation of peace, equity, sobriety, &c. is the adequate object of the Magistrates power: Yet (knowing there are many instances in the Old Testament, of Magistrates that have used a coercive power herein, and knowing how hard it is for a Christian spirit who loves his God, to hear him blasphemed, or to see any man, much more a dear friend, seduced in doctrines that being fundamentally erroneous will damn their souls) I have some fear of the contrary. This I have added to avoid all retractations, and that I may not be urged by my conscience, to print any recantation, in case I should be mistaken in so weighty a matter.

To conclude, Experience teaching us that every prevailing party, being

being prone, through pride, suspicion, or conscience, or some such grounds, to crush those of a different judgement, for fear they should become the greater number, and so should crush them, will hereupon endeavour to bring all manner of tenents different from what themselves hold, under one of these three heads; either Blasphemy, Idolatry, or Seducement; and so (if Grace prevent not) will be apt to tyrannize over all persons different from them in judgement: so that nothing shall be preached, printed, or published, but if it be different from what the prevailing party holds, it shall be branded with the infamous name of Seducement; and nothing different shall be practised, either in worship or discipline, but it shall be stigmatized with the brand of Idolatry; and nothing shall be spoken or written, against the present wayes of worship or government, but it shall be defamed with the horrid name of Blasphemy: *It standeth Magistrates in hand, that if in these three cases they shall be found to have any coercive power (which yet doth not cleerly appear to me) that they so bound these three cases, and all other of the like kinde, that they become not snares and traps to the godly, who shall differ in judgement from the present Governours; lest hereby there be a stop against new truths, when God shall reveal them; and godly persons as farre removed from Blasphemy and Idolatry as their present Judges be taken in these pits, as late experience can tell us in the High Commission Court, which at first was erected to curb the Papiſts, but in a short time became the bloody scourge of Protestants.*

FINIS.



Errata.

There are many oversights in the Treatise, the Author living in the Country, only gentle Reader, the Author desires thee to blot out; *Query, pag. 3. Whether every person be not freely born to the choise of what religion, &c.* And once, whereas the Author calles, *The signes of the Covenant no scales*, he desires thee upon second thoughts, further to inquire hereof. The other faults being many, and more then once interrupting the sence, the Author desires thee to construe them charitably.

Vale.